

Devi

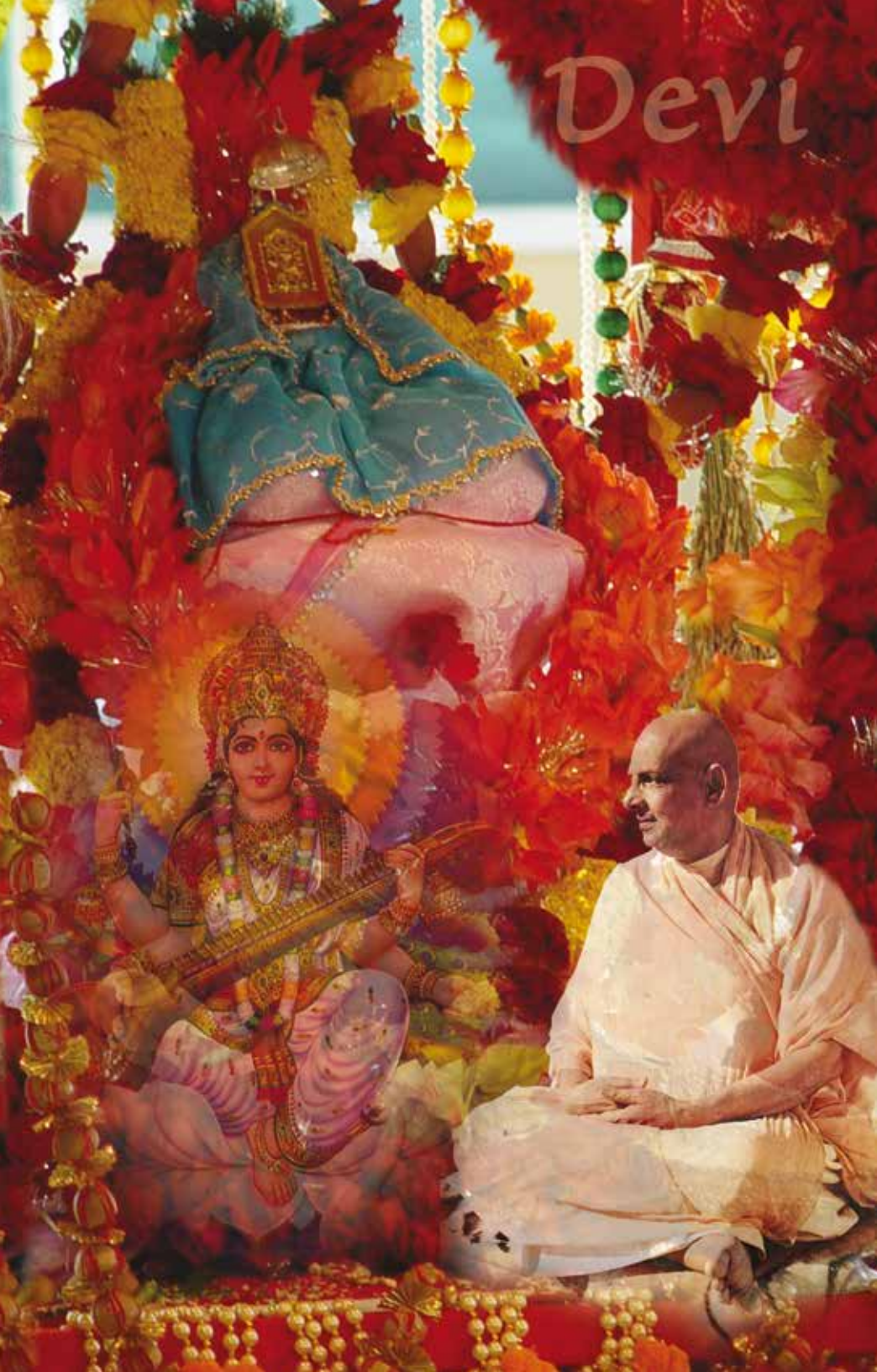
Honouring Shakti

From the teachings of Swami Sivananda Saraswati
and Swami Satyananda Saraswati



Yoga Publications Trust, Munger, Bihar, India

Devi



Devi

With kind regards, ॐ and prem

Devī

Honouring Shakti

*From the teachings of Swami Sivananda Saraswati
and Swami Satyananda Saraswati*



Yoga Publications Trust, Munger, Bihar, India

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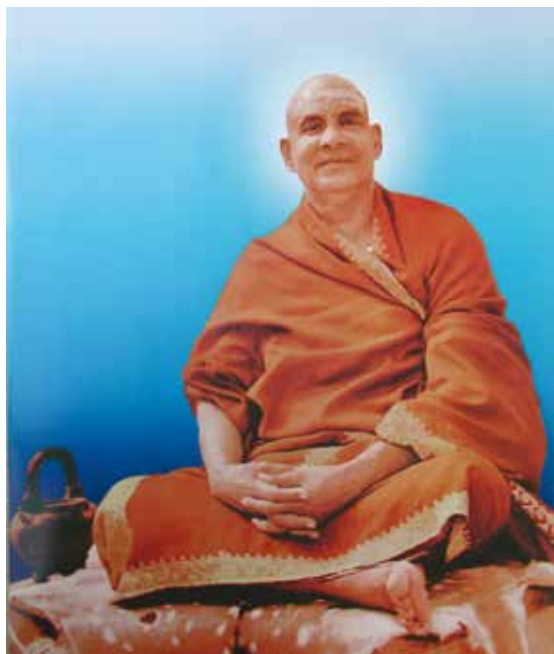
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Dedication

*In humility we offer this dedication to
Swami Sivananda Saraswati, who initiated
Swami Satyananda Saraswati into the secrets of yoga.*

Contents

Devi: From the Teachings of Swami Sivananda Saraswati

Prayer to the Mother	3
Devi	5

Devi: From the Teachings of Swami Satyananda Saraswati

Devi in the World Tradition	27
Devi in the Indian Tradition	30
Devi and Creation	33
Manifestations of Devi	36
Shakti Worship	38
Kundalini Shakti	45
The Descent of Shakti and Shiva	49
Devi in the Chakras	52
Shakti is Infinite	54
Women and Tantra	58
Women and Sannyasa	64
Motherhood	68
Mother India	71
Devi Bhagavatam	76
Durga	80
Kali	83
Lakshmi	87
Saraswati	90
Sat Chandi Mahayajna	93
Sita Kalyanam	97
Kanya Kumari	100
Tulsi	103
Gayatri	107
Shivaratri	109
Ardhanarishwara	112
Shaktipat	115

Durga Saptashati

Atha Saptāśloki Durgā	121
Śrīdurgāṣṭottaraśatanāmastotram	122
Atha Devyāḥ Kavacham	124
Athārgalāstotram	128
Atha Kīlakam	130
Atha Vedoktaṃ Rātrisūktam	132
Atha Tantroktaṃ Rātrisūktam	133
Śrīdevyatharvaśīrṣam	134
Atha Navārṇavidhiḥ	137
Saptaśatī Nyāsaḥ	140

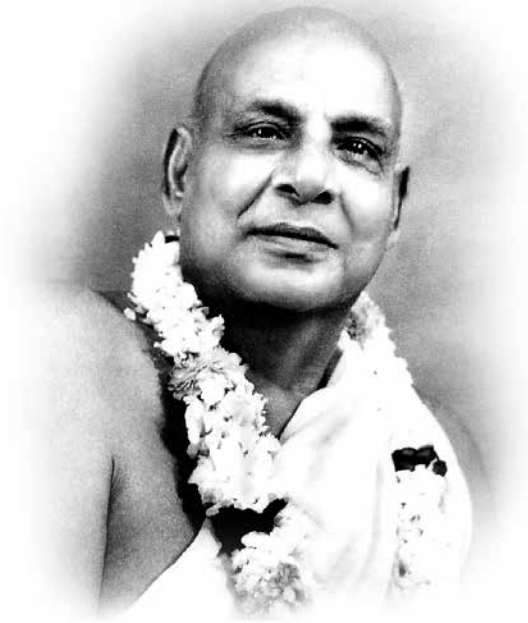
Chapters

1: Atha Śrīdurgāsaptaśatī	142
2: Dvitiyo'dhyāyaḥ	148
3: Tṛtiyo'dhyāyaḥ	153
4: Chaturtho'dhyāyaḥ	156
5: Pañchamo'dhyāyaḥ	160
6: Ṣaṣṭho'dhyāyaḥ	166
7: Saptamo'dhyāyaḥ	168
8: Aṣṭamo'dhyāyaḥ	170
9: Navamo'dhyāyaḥ	174
10: Daśamo'dhyāyaḥ	177
11: Ekādaśo'dhyāyaḥ	179
12: Dvādaśo'dhyāyaḥ	183
13: Trayodaśo'dhyāyaḥ	186
Upasaṃhāraḥ	188
Nyāsaḥ	191
Ṛgvedoktaṃ Devīsūktam	193
Durgādvātriṃśannāmamālā	194
Śrī-mahiṣāsuraṃardinī-stotram	195
Atha Tantroktaṃ Devīsūktam	198
Navārṇa Mantra Japa	200

Atha Prādhānikam Rahasyam	200
Atha Vaikṛtikam Rahasyam	203
Atha Mūtirahasyam	206
Śrī Ambājī Kī Āratī	208
Mantra Puṣpāñjalī	210
Pradakṣiṇā	211
Śrīdurgāmānasa-pūjā	212
Devī-aparādha-kṣamāpana-stotram	214
Siddhakuñjikāstotram	216
Kṣamā-prārthanā	218
Devīmayī	218
Śānti Pāṭh	219

Deví

From the teachings of Swami Sivananda Saraswati



Prayer to the Mother



Salutations to the Divine Mother, who exists in all beings in the form of intelligence, mercy and beauty. Salutations, O Sweet Mother, the consort of Lord Shiva. O Mother Parvati! You are Lakshmi. You are Saraswati. You are Kali, Durga and Kundalini. You are the embodiment of all power. You are Para Shakti. You are in the form of all objects. You are the sole refuge of all. The whole universe is the play of Your three gunas. How can I praise You? Your glory and splendour are indescribable. Protect me. Guide me. O Loving Mother!

O Compassionate Mother! I bow to You. You are my saviour. You are my goal. You are my sole support. You are my guide and the remover of all afflictions, troubles and miseries. You are the embodiment of auspiciousness. You pervade the whole universe. The whole universe is filled with You. You are the storehouse of all qualities. Protect me. Again and again I salute You.

O Glorious Mother! Salutations to You. All women are Your parts. Mind, egoism, intellect, body, prana and senses are

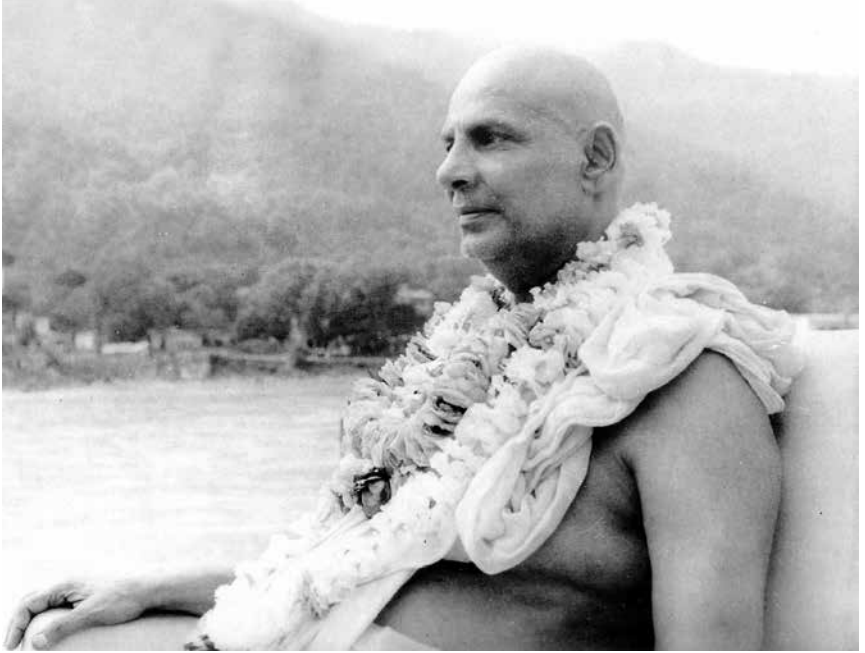
Your forms. You are Para Shakti and Aparā Prakriti. You are electricity, magnetism, force, energy, power and will. All forms are Your forms only. Reveal to me the mystery of creation. Bestow on me the divine knowledge.

O Loving Mother! You are the primal energy. You have two aspects, the terrible and the peaceful. You are modesty, gentleness, shyness, generosity, courage, forbearance and patience. You are faith in the heart of devotees and generosity in noble people, chivalry in warriors and ferocity in tigers. Give me strength to control the mind and the senses. Make me worthy to dwell in You. Salutations unto You.

O Mother Supreme! When shall I have equal vision and a placid state of mind? When shall I be established in ahimsa, satya and brahmacharya? When shall I have Your cosmic vision? When shall I attain deep abiding peace and perennial joy? When shall I enter into deep meditation and samadhi?

O Radiant Mother! I have not done any spiritual sadhana or service, any charity, japa and meditation or worship. I have not studied religious scriptures. I have neither discrimination nor dispassion. I have neither purity nor a burning desire for liberation. You are my sole refuge. You are my only support. My silent adorations unto You. Remove the veil of ignorance.

O Gracious Mother! I bow to You. Where are You? Do not forsake me. I am Your child. Take me to the other shore of fearlessness and joy. When shall I behold Your lotus feet with my own eyes? You are the boundless ocean of mercy. When the philosopher's stone turns iron into gold by contact, when the Ganga turns impure water into pure, can You not turn me, O Divine Mother, into a pure soul? May my tongue repeat Your name always!



Devi is the Supreme Shakti, or power of the Supreme Being. She is the creatrix of the universe. She is the Universal Mother. Durga, Kali, Bhagavati, Bhavani, Amba, Ambika, Jagadamba, Kameshvari, Ganga, Uma, Chandi, Chamunda, Lalita, Gauri, Kundalini, Tara, Rajeshvari, Tripura Sundari, etc. are all her forms. She is worshipped during Navaratri as Durga, Lakshmi and Saraswati.

Devi or Shakti is the mother of all. The pious and the wicked, the rich and the poor, the saint and the sinner, are all her children. She is the mother of Nature. She is Nature itself. The whole world is her body. Mountains are her bones. Rivers are her veins. The ocean is her bladder. The sun and moon are her eyes. The wind is her breath. Agni is her mouth. She runs this world show.

* * *

Shakti is symbolically female, but is, in reality, neither male nor female, being only a force which manifests itself in various forms. Mother is the creative aspect. She is symbolized as cosmic energy. Energy is the physical

ultimate of all forms of matter and the sustaining force of the spirit. Energy and spirit are inseparable and essentially one. The five elements and their combinations are the external manifestations of the Mother. Intelligence, discrimination, psychic power and will are her internal manifestations. Humanity is her visible form.

She lies dormant in mooladhara chakra in the form of kundalini shakti. She is at the centre of the life of the universe. She is the primal force of life that underlies all existence. She vitalizes the body through sushumna nadi and the nerves. She nourishes the body with blood. She vitalizes the universe through her energy. She is the energy in the sun, the fragrance in flowers, the beauty in the landscape, the Gayatri or the Blessed Mother in the Vedas, colour in the rainbow, intelligence in the mind, potency in homeopathic pills, will and thinking power in sages, devotion in bhaktas, sanyam and samadhi in yogis. Wisdom, peace, lust, anger, greed, egoism and pride are all her forms. Her manifestations are countless.

* * *

The Supreme Lord is represented as Shiva, and his power is represented as his wife – Shakti, Durga or Kali. Mother Durga is the energy aspect of Shiva. Without Durga, Shiva has no expression and without Shiva, Durga has no existence. Shiva is the soul of Durga. Durga is identical with Shiva. Shiva is only a silent witness. He is motionless, impersonal, inactive. He is not affected by the cosmic play. Durga does everything. Shiva is omnipotent. He is pure consciousness. Shakti is dynamic. The power or active aspect of the immanent God is Shakti. Shakti is the embodiment of power. Shakti is the power that is latent in the pure consciousness.

Shakti is inherent in God. Just as you cannot separate heat from fire, so also you cannot separate Shakti from



God. Shiva and Shakti are one. Shiva is always with Shakti. They are inseparable. Worship of Durga or Parvati or Kali is worship of Lord Shiva.

* * *

From the dawn of civilization the symbol of eternal consciousness was conceived of as the Mother Divine. Worship of the Divine Mother was practised in the earliest times, when primitive man lived in a matriarchal society. Later, as civilization progressed, the matriarchal pattern gradually faded out and the father became the head of the family unit. He was treated as the one in authority to whom everyone looked for guidance and approval.

Consequently there was a change in the concept of the Divine; the supremacy of God, the Father, was established. But Mother worship persisted simultaneously, since this concept was more comprehensible, intimate, emotionally

and domestically appealing than that of a vague, formless, ethereal ideal. Subsequently, a sympathetic harmony between the motherhood and fatherhood of God was developed; Sita and Rama, or Radha and Krishna, were worshipped together.

* * *

O Adorable Mother! I bow to You. Without Your grace no one can have success in spiritual sadhana and salvation.

O Compassionate Mother! You are an ocean of mercy. Bless me. If I get a drop from that ocean will it dry up?

O my sweet Mother! Guide me. Protect me. Save me. I am Your child.

* * *

Devi does not belong to any religion, sect or cult. Devi is the conscious power of the Deva. Let this never be forgotten. The words Devi, Shakti etc. and the ideas of the different forms connected with these names are concessions given to the limitations of human knowledge and comprehension.

Sri Krishna says in the *Bhagavad Gita*, "This is only my lower nature Shakti; beyond this is my higher nature, the original Shakti, the life principle which sustains this entire universe." The Upanishad says, "The Para Shakti, the supreme power of God, is the nature of God manifesting as knowledge, strength and activity."

Truly speaking, all beings of the universe are Shakti worshippers, for there is no one who does not love and long for power in some form or other. Physicists and scientists have proved that everything is pure imperishable energy. This energy is only a form of the Divine Shakti which exists in every form of existence.

* * *

Shakti is that by which we live and have our being in this universe. In this world, all the wants of the child are provided by the mother. The child's growth, development and sustenance are looked after by the mother. In the same way, all the necessities of life and its activities in this world, and the energy needed for it, depend upon Shakti or the Universal Mother. The human mother is a manifestation of the Universal Mother. All women are forms of the Divine Mother.

You are more free with your mother than with anybody else. You open your heart more freely to your mother than to your father. There is no God greater than Mother. It is the mother who protects, nourishes, consoles, cheers and nurses you. She is your first guru. The first syllable that almost every human being utters is the beloved name of the mother, Ma. She sacrifices her all for the sake of her children.

A child is more familiar with the mother than with the father because the former is very kind, loving, tender and affectionate, and looks after the wants of the child. Mother





is the personality that appeals most to the human heart. Whenever the child wants anything, it runs with outstretched hands to the mother, rather than to the father. If the mother hears the cry of the child, she leaves her domestic work and runs immediately to attend to the child.

In the spiritual field also, the aspirant – the spiritual child – has a more intimate relationship with Mother Durga than with

Father Shiva. Shiva is quite indifferent to the external world. He is absorbed in contemplation of the Self. He has handed over power of attorney to his consort, Durga. It is Mother Durga only who looks after the affairs of the world. Lord Shiva gazes at Durga, his Shakti. She engages herself in creation, preservation and destruction.

* * *

Durga is Shakti manifested as the creative, preserving and protecting principle in the created world. This great principle is adored as the Divine Mother, as Maha Kali, Maha Lakshmi and Maha Saraswati, representing the aspects of *tamas*, *rajas* and *sattwa*, the three modes of *prakriti*.

It is one's duty to propitiate the Divine Mother, for she rules supreme over the health and wealth of the universe. You are filled with Shakti. You cannot exist independently of Shakti. The whole universe is energy, and energy is Shakti. In revealed form God is Shakti or power. In the unmanifested aspect God is *chit shakti*, the consciousness force that is working everywhere as the material cause of everything.

* * *

Love is the only transforming power, and Devi is the inexhaustible fountain of divine love. The mother's love for her young ones is unparalleled. It is the prerequisite for all growth, progress, evolution and transformation. Fear (another form of hate) stunts growth and arrests progress; love promotes growth and accelerates progress. Love sustains creation. Divine love is the true manifestation of the Divine Mother.

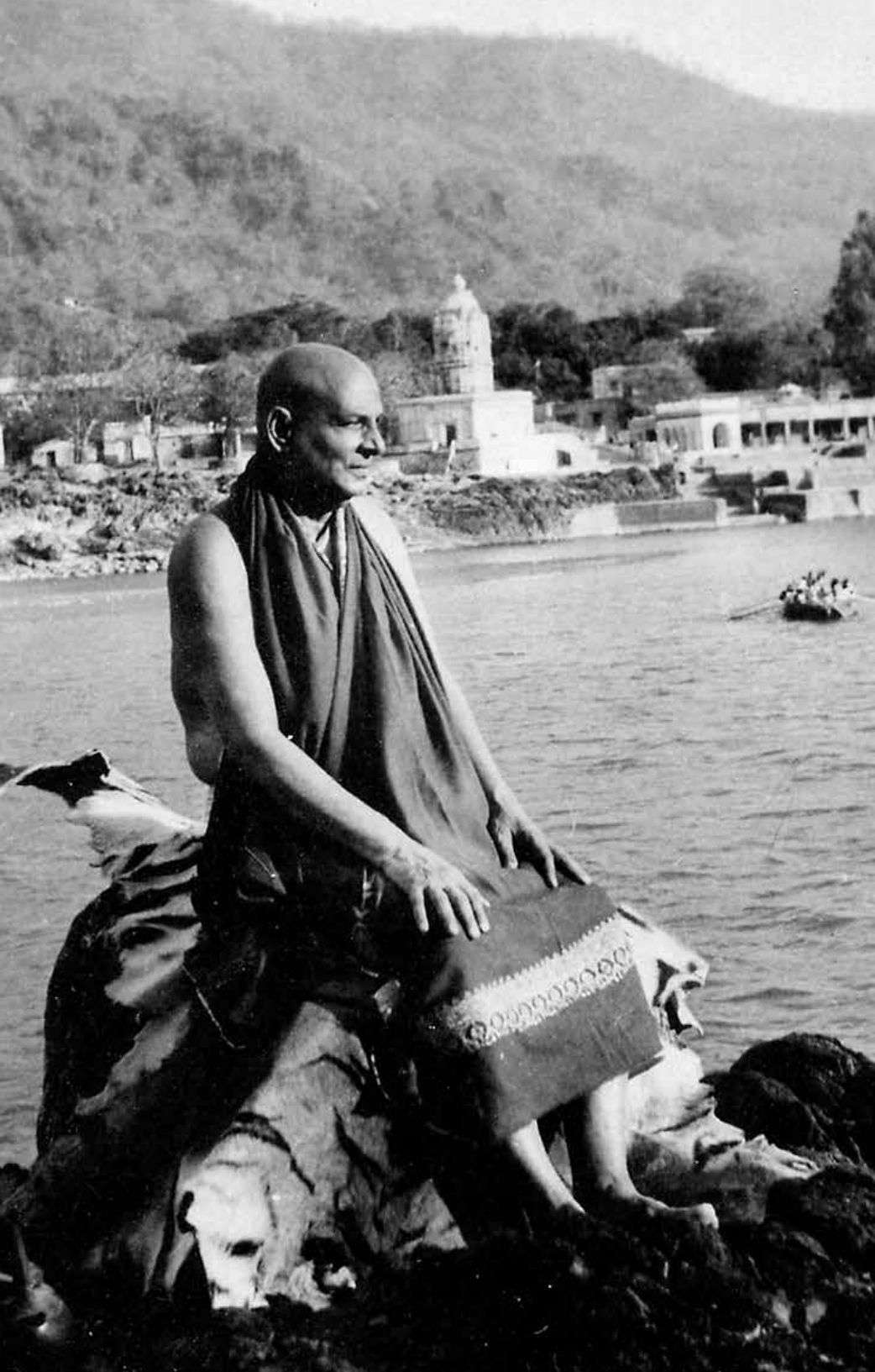
Let there be nothing but love in your heart. It will remove obstacles and speed up your spiritual progress. It will transform your enemies into friends. It will shower the Devi's richest blessings on you in the form of peace, plenty and prosperity. It will confer upon you the highest award – moksha. Cultivate dispassionate love towards all beings, then you will have truly enthroned the Para Shakti in your heart. Then there will be peace, happiness, prosperity and harmony on earth. May the blessings of the Mother be upon you all!

* * *

The Divine Mother is everywhere triple. She is endowed with the three gunas, sattwa, rajas and tamas. She manifests as will, *iccha shakti*, action, *kriya shakti*, and knowledge, *jnana shakti*, the three forms of power by which the world is ruled. She is Brahma Shakti (Saraswati) in conjunction with Lord Brahma, Vishnu Shakti (Lakshmi) in conjunction with Lord Vishnu, Shiva Shakti (Maha Kali or Durga) in conjunction with Lord Shiva.

Saraswati is cosmic intelligence, cosmic consciousness, cosmic knowledge. Lakshmi does not mean mere material wealth, like gold, cattle etc. All kinds of prosperity, glory, magnificence and joy, exaltation or greatness come under Lakshmi. Kali is the transformative power of divinity, the power that dissolves multiplicity in unity.

The Devi assumes many aspects according to the tasks to be performed by her – sometimes sweet and tender, and



at others, terrible and devouring; but she is always kind and gracious to her devotees. Arjuna, the Pandava hero, worshipped the Goddess before starting the fight against the evil-minded Kauravas. Sri Rama worshipped Durga at the time of the fight with Ravana to invoke her aid in the war. He fought and won through her grace.

* * *

The Divine Mother is the symbolic power behind creation, preservation and dissolution. The whole universe is the manifestation of this power. Devi is synonymous with Shakti or the Divine power that manifests, sustains and transforms the universe as the one unifying force of existence. Since Shakti cannot be worshipped in its essential nature, it is worshipped as we conceive of it. In relation to the three functions of creation, preservation and destruction, Shakti is Saraswati, Lakshmi and Kali. These are not three distinct Devis, but the one formless Devi worshipped in three forms. The Devas corresponding to these are Brahma, Vishnu and Maheshwara, who in the same way are not three Devas, but the forms of the one Supreme Deva who is formless. May the Divine Devi, the Mother, bless you all!

* * *

Navaratri or the nine nights symbolizes the victory of the higher divine forces over the lower, negative qualities which find their expression in injustice, oppression, greed, selfishness, hatred and a host of other undivine forces that add to the suffering of man.

Outwardly, Navaratri is in the nature of a victory festival offered to the Mother for her successful struggle with the formidable demons. But to the spiritual aspirant, the division of Navaratri into three sets of three days to adore different aspects of the Supreme Goddess – Durga, Lakshmi

and Saraswati – teaches a very sublime yet thoroughly practical truth. In its cosmic aspect it epitomizes the stages of the evolution into God, from jivahood to Shivahood. In its individual aspect it shows the course that one's spiritual sadhana should take.

The central purpose of existence is to recognize your eternal identity with the Supreme Spirit, to grow into the image of the Divine. First you have to get rid of the countless impurities and undivine elements that have come to cling to you in your embodied state. Then you have to acquire auspicious divine qualities. Thus purified and rendered full of sattwa, knowledge flashes upon you like the brilliant rays of the sun upon the crystal waters of a perfectly calm lake.

This process of sadhana implies resolute will, determined effort and arduous struggle. Strength, infinite shakti, is the prime necessity. The Divine Mother, the Supreme Shakti, has to operate through you.

* * *

On the first three nights of Navaratri, Durga or the destructive aspect of the Mother is worshipped. On the succeeding three nights, the creative aspect or Lakshmi is adored. On the last three nights, the knowledge aspect or Saraswati is invoked. The tenth is Vijaya Dashami or the day of victory.

There is a special significance to worshipping Devi in this order. On the first three days Devi is adored as power, force. You pray to Durga to destroy all your old habits, impurities and defects. She is the power that protects your sadhana from its many dangers and pitfalls. In the process of sadhana, tamas is conquered and transformed first. As Durga, she first destroys the negative, evil tendencies that lurk in the mind.

During the second set of three days, worship of Lakshmi is performed. The force of rajas is to be subdued. As Lakshmi, she implants the divine qualities conducive to

spiritual unfoldment. The aim is to build up a sublime spiritual personality, to cultivate and develop all the auspicious, positive qualities. If the development of opposite qualities (*pratipaksha bhavana*) is not undertaken in earnest, the old demonic nature will raise its head again and again. This stage is as important in an aspirant's career as the previous one. Whereas the former is a ruthless, determined annihilation of the egoistic lower self, the latter is an orderly, steady, calm and serene effort to develop pure sattwic qualities. This pleasanter side of the aspirant's sadhana is depicted by the worship of Mother Lakshmi. She bestows inexhaustible wealth on her devotees. She is purity itself.

The third stage comes when the aspirant is ready to obtain divine knowledge. This is devout worship of Sri Saraswati, who is divine knowledge personified. Sattwa guna is to be transcended and Saraswati is the Mother in her sattwic form. As Saraswati, she bestows true knowledge. The sound of her celestial veena awakens the notes of the



sublime *Mahavakyas* or great sayings and the *Pranava* or Om. She bestows knowledge of the Supreme Nada and then gives full *Atmajnana*, spiritual knowledge, as represented by her pure dazzling snow-white apparel.

The tenth day, Vijaya Dashami, celebrates the achievement of the victory of knowledge over ignorance, of goodness over evil. On this day children start school, aspirants are initiated, workers worship their implements and all recognize the shakti or power behind these instruments, and worship the Devi for their success, prosperity and peace.



No other path is known for salvation. This arrangement marks the stages of evolution through which everyone should pass. One naturally leads to the other and to short-circuit this would inevitably result in failure. Knowledge will not descend till the impurities are washed out and purity is developed.

Destroy one evil quality, develop the opposite virtue. By this process you will soon bring yourself up to that perfection which will culminate in identity with Brahman, which is your goal. Then all knowledge will be yours. You will see yourself in all. You will have achieved eternal victory over the wheel of birth and death.

* * *

Glory unto the Divine Mother! Let her take you step by step to the top of the spiritual ladder and unite you with the Lord!

* * *

Shakti is all. You can worship her in any form. The very creation of this universe is solely due to her. We are all puppets in her hand. Kriya, iccha and jnana shakti are the three forms of power by which this world is ruled. Worship of Shakti gives not only prosperity but liberation from all bondage. May the choicest blessings of Goddess Shakti be upon you all!

* * *

Worship of Devi or the Universal Mother gives not only prosperity but liberation from all bondage. Shakti can do anything. She can make or mar. She can mend or end. As Vidya Maya, she has veiled the Truth from you and bound you to this samsara. When she is propitiated through sincere devotion and unconditional self-surrender, she removes the veil and enables you to perceive the Truth.

You cannot free yourself from the thralldom of mind and matter without the Mother's grace. The fetters of maya are too hard to break. If you worship her as the Great Mother, you can very easily go beyond prakriti through her benign grace and blessings. She will remove all obstacles in the path and lead you safely into the illimitable domain of eternal bliss and make you absolutely free.

May Parashakti or Devi – the Universal Mother Jagadamba – bless you with wisdom, peace and immortal bliss.

* * *

Devi, the Mother Divine, represents the triumph of the divine power over the myriad dark forces of negativity – too well-known in all human lives – in the struggle between



the dual factors of good and evil, truth and untruth, virtue and vice, freedom and involution, light and darkness. The great cosmic law is that ultimately the divine will always prevail over the undivine.

* * *

Worship of the Universal Mother leads to the attainment of Self-knowledge. Approach her with an open heart. Lay bare your mind with frankness and humility. Let your thoughts be pure and sublime. Become as simple as a child. Destroy selfishness and crookedness. Experience total unreserved, ungrudging self-surrender to her. Chant her mantras. Sing her praise. Repeat her Name. Worship her with faith and unflinching devotion.

* * *

Feel that the Mother sees through your eyes, hears through your ears and works through your hands. Feel that the body, mind, prana, intellect and all their functions are her manifestations. The one universal life throbs in the heart of all. How can there be any room for hatred and selfishness, when by hating another you are but denying your own self?

Drive this consciousness deep within your heart. Always meditate and practise this ideal of divine oneness.

Mother's grace is boundless. Her mercy is illimitable. Her knowledge is infinite. Her power is immeasurable. Her glory is ineffable. Her splendour is indescribable. She gives material prosperity and liberation also. She is pleased with a little purity of heart. Make a definite and sincere attempt to obtain the grace of the Mother. She will transform your entire life and bless you with the milk of divine wisdom, spiritual insight and liberation.

* * *

Nothing is possible without the Mother. Humanity's material and spiritual progress is bound up inextricably with the mother – human and divine. The human part of an individual is moulded almost entirely by the human mother. One's character, mental make-up, intellectual faculties – one's very being is shaped by the mother. That is why the scriptures enjoin one to treat the mother as God. This is even more so in the spiritual field. Without the help of the Divine Mother no spiritual progress is possible.

Pray to her fervently. She will be easily pleased. She is ever ready to rush to you. You only have to accept her! Clear your mind of all the dross and install the Mother on a golden throne. Give up your little ego at her feet. Pray "Your will be done Mother! I want nothing!" She will take you by the hand and lead you to moksha!

* * *

Worship the Mother of the universe, the Shakti or Brahman, in her supreme form or in her manifested form according to your capacity. If worship is to result in spiritual illumination, observance of the yamas and niyamas is absolutely necessary. Offer to Devi Durga your inner evil traits of passion, anger and greed. You have no

right to hurt any living creature for whatever reason. No worship, no prayer, no act whatsoever in life can justify injury or harm done to living beings. Stick to the rule of universal love to the best of your ability. Worship with atma bhava, with sarvatma bhava. This is the greatest and most glorious thing that can ever be done by any one at any time. May the Devi Durga shower her blessings upon you all!

* * *

On the worship of Devi depends the prosperity of the individual, the society, the nation and the whole world. Human power is not great. From divine power it becomes the cause of blessedness and spiritual construction, rather than destruction and misery. The great need of the hour is harmony and proper knowledge of the divine force of the universe. Lack of this brings evil and suffering. Loving communion with the whole means the happiness of that which is one with the whole.

O seeker! You are not a self-sufficient, independent entity. Your greatness is a reflected part of the universal magnificence of the Maha Shakti of the Lord. Abandon your vanity and pride. Surrender yourself to the Divine Mother. Pray to she who is Brahma Shakti, Vishnu Shakti and Shiva Shakti. You are a child of the Mother. How can you disregard her? You are made up of her substance. Know that she is all-pervading. There is no place where she is not. Study the *Devi Mahatmya* and do Devi mantra japa. Meditate on Devi and attune yourself with her. This is your goal; this is your highest prosperity; this is the zenith of glory; this is *kaivalya moksha* or final emancipation.

May you rest in peace and be blessed. May the grace of the Divine Mother be upon you all!

* * *

Through the positive forces of love, brotherhood, sisterhood and selflessness the negative and undivine elements can be effectively eliminated from our hearts and minds. Darkness can never resist light.

Truth alone triumphs. The message of the Mother is: Become a practical embodiment and champion of positive idealism, of usefulness without attachment to the world, of equal vision, balanced mind, motiveless service to humanity, unselfishness and humility.

Let one's life, therefore, be based on a perfect righteousness and purity. Let one's idealism and goodness be eminently practical. Let one's virtues be vital, effective and life-transforming; let all aspire to be good, do good, and radiate goodness. The solace and salvation of the world consists in living the life divine.

* * *

One has to cultivate all that is good and noble through a positive and constructive process of growth. If one wants happiness and well-being, one has to cast aside all violence and hate, and experience and radiate wave after wave of peace, serenity and compassion. Life without selfishness, lust, anger, greed and vanity is itself divine life. To nurture the plant of love, one has to pull out the weeds of jealousy, hate, suspicion and revenge.

Not to do evil deeds, not to cause the slightest hurt even to the lowliest of the lowly, not to vilify anyone, not to gain at the cost of others, not to be impure and unholy, not to be





deceitful and sly, not to choose the pleasant in preference to the good, have been the central teachings of all the saints and prophets all over the world. Cruelty towards any created being is cruelty done to Mother herself.

May all work together to overcome hate by love, evil by goodness, injustice by justice, untruth by truth, selfishness by selflessness. May peace be unto all. May the blessing of the Mother Divine lead all from the unreal to the real, from darkness to light, from mortality to immortality.

* * *

Mother will bestow shakti on you if you approach her with the simplicity and innocence of a child, if you surrender yourself to her and pray, "Mother, you are everything; pious or wicked, I am your child. Lift me up, for you are full of compassion and love."

As Durga, she bestows vigour upon all aspects of your personality. She removes all your obstacles and destroys the vicious samskaras that hinder your spiritual progress. As Lakshmi, she fills you with divine virtues and blesses you with material prosperity too, so that, freed from mundane anxieties, you may pursue the spiritual ideal. As Saraswati,

she unlocks the gates of wisdom and reveals the realm of spiritual knowledge. She opens your inner eye of intuition and discrimination. You begin to perceive reality and turn away from the unrealities, the deceptive appearances of this world.

See the Divine Mother in all women. Worship the Mother in every object in the world. She will give you mastery of all arts and sciences. You will shine as a resplendent yogi, jnani and jivanmukta.

* * *

Without the grace of the Mother you cannot have progress on the spiritual path. Without Shakti you cannot do anything.

Sing her name and glory. Practise total self-surrender before her. Open your heart to her like a child. Pray to her and say, "O Mother! I am yours. All is yours. Your will be done. Protect me." She will do everything for you. Have full faith in her name and grace. May she bless you.

* * *

The Divine Mother is manifest in every form of humanity. Ritualistic or ceremonial worship is no doubt good, but it is the living worship that truly transforms and spiritualizes you more quickly and leads you on to the highest realization.

To manifest the power of the Divine Mother within and to live, to serve and do good to all is the best and the dynamic way to adore and worship the Divine Mother, Durga.

To invoke the Goddess Lakshmi, you have to try ceaselessly to bring prosperity into the lives of all. Be large-hearted and generous, charitable and kind. Strive hard to remove pain and sorrow and bring happiness to all according to your capacity. Those who are monetarily gifted, I would ask to open free dispensaries for the poor

patients and feeding centres for the destitute, to educate the illiterate, and to aid and encourage through every means an increase in the wealth of the country. Where prosperity and happiness prevail, there alone Goddess Lakshmi is more easily propitiated.

To manifest Goddess Saraswati you have to educate yourself first. You have to become a flood of light, and thereby you should radiate the divine knowledge to everyone. Such sincere aspirants can go to the slums and backward, illiterate localities and give free lessons on secular and spiritual matters. As such you can offer the grandest and worthiest form of worship to Devi Saraswati.

* * *



Make your life a real and practical worship of the Divine Mother. Worship Devi in all her manifestations. Humanity is her visible form. Service of humanity is worship of the Divine Mother. Where wisdom and virtue become lovingly manifest, there we have the divine life. Strive to grow in spirituality and aspire to usher in an era of living purity, dynamic virtue and practical wisdom.

May the blessings of the Divine Mother usher peace, plenty and prosperity into everyone's life!

Devī

From the teachings of Swami Satyananda Saraswati



Devi in the World Tradition

The form of Devi, the Divine Mother, existed at the very beginning of creation. Worship of Devi is worship of shakti. *Shakti* means energy, power, ability and potentiality. *Devi* means luminous, illumined, lustrous, the light that is within. Devi, the Goddess, has been worshipped by all civilizations, cultures, races and tribes throughout the ages, with different names, different forms and different traditions.

In the vedic tradition, it is said that the feminine divine power is the ultimate power. Jagatmata, the mother of the world, is the ultimate reality. In tantra, Shakti is the primal energy responsible for creation. All cultures of the ancient world worshipped the principles of shakti and shiva. Adi Shakti, the first mother, the first energy, is considered to be the first creator, although this is not accepted by the patriarchal religions.

There are two spiritual traditions existing in the world: one is matriarchal and the other is patriarchal. Matriarchal traditions speak of God as the universal mother, the goddess, the force of nature. According to the patriarchal traditions, God the creator is a father, not a mother. Judaism, Christianity and Islam are patriarchal. Tantra, Hinduism, Buddhism, Zoroastrianism, Shintoism, Taoism and the Native American traditions are matriarchal traditions.



The concept of the Mother as creator is still found in many tribal communities where some form of female deity is worshipped according to the culture. They may not worship Devi strictly according to the rituals of the Tantras or Vedas, but they still perform ritual worship of the Mother Goddess. In South American countries many indigenous tribes have their own methods of worship of the Mother Goddess. In North America the Native Americans are very attuned to nature or the Earth Mother. They believe there is an invisible power in nature which can see and hear you if you make the correct sound. This tradition still exists everywhere, but the invisible and mysterious divinity always remains secret. In tantra this power is called Shakti, but you can also say Devi, Goddess, Madre, Mother and so on.

Ancient Egyptian culture conceived of the universe as the interplay of the Mother Goddess and the Sun God. In the *Guru Granth Sahib*, the holy book of the Sikhs, she is Astuti Bhavani. In traditional Japanese towns and villages there are ancient temples which show vedic and Buddhist influence and images of Devi in different forms. At Monserrat in Spain, an image of the Black Madonna has been worshipped since the twelfth century. Over the years the statue became blackened from exposure to smoke, so it appears like Kali.

Over time the social traditions relegated the Mother to the background. Christianity, Islam and Judaism also did the same, but the main factors responsible are not really spiritual but social. God was perceived as a masculine reality and therefore the female deities became secondary realities.

Due to the Greek influence as well as Christianity and Islam, the masculine concept of divinity spread all over the globe and it was widely accepted that God is supreme and nothing is beyond God. As a result, there was little thought given to the human rights of a female because in most religions the feminine gender was considered to be inferior. However, this was not so in the Shakta tradition which, being matriarchal, upheld the spiritual status of women.

Now many people are searching among the seeds of the ancient matriarchal traditions for a new basis on which to build a more harmonious world. The entire world is moving towards a matriarchal system once more, and in a matriarchal system God is Mother.

1995



Devi in the Indian Tradition

In the vedic and tantric traditions, Devi, the Divine Mother, has been eulogized and worshipped in many forms. Thousands of goddesses exist in India, all manifestations or symbols of the one energy or power. As Durga, she is the remover of obstacles, as Kali, the destroyer of time and annihilator of the ego, as Saraswati, the bestower of wisdom and knowledge, as Lakshmi, the bestower of prosperity, as Tara, the guiding light, as Jagadamba, the mother of the universe, and many, many more. These different forms depict the inherent qualities of benevolence and compassion, as well as the fierce and powerful forces which act as catalysts to propel the devotee to attain awareness of the cosmic force which sustains, nourishes and governs the entire creation.

According to tantra, *Matri shakti* or mother energy is the first creator. She is known as Devi, Shakti, or the primordial energy. When energy is liberated from matter, it is called moksha. In India it is known as Devi. It is always considered to be a female – Shakti, Devi, Durga, Bhavani, Mata Kali etc. These feminine forms symbolize the nature of shakti. The *Shakta* tradition believes that Shakti is the centre or nucleus of all matter. She is also the nucleus within us, not just of our mind but of our soul. She does not have her own fixed, visible form. She is manifest in a myriad of forms and vibrations as well as in the formless state.

It is her glory we see in the sun and moon, in all forms of life. Human beings, animals, birds, trees, earth, soil, rocks, gold, silver, water, air and stars are all the manifest forms of shakti. We are all the manifest forms of our Supreme Mother, just as we are the manifest forms of our biological mother. We worship that Mother whom yogis know as kundalini shakti, Vaishnavas as Lakshmi, Shaivas as Gauri and Amba, Christians as Mary.

In the Shaiva tradition, Shiva is on the right and Shakti is on the left, but in the Shakta tradition Shakti stands with one leg on Shiva who sleeps. Shakti is seen as the sole power in the body at mooladhara chakra. She is at the basis of everything in creation. The first verse of *Saundarya Lahari* states: *Shivah shaktya yukto yadi bhavati shaktah prabhavitum* – “Without Shakti, even Shiva is ineffective.”

In the Shakta as well as in the vedic tradition, there is a female trinity, as well as a male trinity, consisting of Kali, Lakshmi and Saraswati. These three deities represent the three levels related to the awakening of Shakti or the female power. They were created by Adi Shakti from whom all forms of god have sprung. Brahma, Vishnu, Maheshwara and so on were all created by that Mother who is *anadi*, birthless and beginningless.

The mother is the giver and nourisher of life. She has the power to bless everyone but she does not punish anyone. A mother has infinite tolerance and forgiveness. A child may go wrong, but a mother never does. A mother is not





jealous of her children. She can never be cruel. Even if she slaps her child, it is out of compassion, love and affection. This is the teaching of Shakta Tantra.

All children belong to their mothers, according to the law of nature. The relationship between mother and child is stronger and more intense than the relationship between father and child. This is the same relationship that you can develop with God. She is Mother and we are her children. We always say, Devi Ma, Kali Ma, Durga Ma, Bhagavati Ma. We do not say that God is our father, but we often say, *Tvameva maataa cha pitaa tvameva* – “God is our mother and therefore our father also.”

Devi has three forms: benign, destructive and creative. Worship of her benign powers gives quick rewards and blessings. Although there are many methods for worshipping Devi, worship performed with faith and devotion is best. There are many ways to awaken the shakti within us, but the easiest way is to see God as our mother. Therefore, in the Indian tradition worship of Devi is considered to be supreme.

1995

Deví and Creation

Tantra is a very important part of the Hindu way of worship or *karmakanda*. Its sources are the Vedas. In the course of history, though it was divided into a number of different branches with slight differences, the basic formulations remained the same. Shaiva tantra, Shakta tantra and Vaishnava tantra are the three main branches of tantra sadhana.

Every branch of tantra has its own agamas. *Agamas* are believed to be the words which came forth from God. They are the words given either by Lord Shiva, Vishnu or Devi. The word agama was first used for the Vedas, but after the emergence of tantra shastra this word slowly began to be used for the tantras, and the Vedas became known as *nigamas*. Among the various agamas, the Shakta agamas are the most popular. In the Shakta agamas, Devi, Bhagavati or Shakti is regarded as the highest ideal for worship. According to the Shakta school, she is the greatest power from whom this world has originated.

The philosophical formulations of the tantras are similar to both Vedanta and Samkhya. Beyond *turiya*, the superconscious state, and the three stages of waking, dreaming and deep sleep, there is an independent and immortal truth which is completely free from *prakriti*, the manifest world, and its three gunas. That truth being the

inner soul and the knower of everything, nobody can know it. It can only be experienced by self-realization through yoga. Only the self can realize the self. It is beyond the senses, mind and speech. The sun, the moon and this phenomenal world obtain their light from that Truth.

That Brahman is both *nishkala* and *sakala*. *Kala* means time. When we conceive of it independent of prakriti, then it is *nishkala*, beyond time and space. When we conceive of it with prakriti, it is *sakala*. As the main aspect of prakriti or nature is its three qualities or *gunas*, with prakriti it becomes *saguna*, with form; independent of prakriti it is *nirguna* or formless. The differentiation into *nirguna* and *saguna* is only meant to explain the truth within the limitations of language.

In truth, the shakti of Brahman is always contained within it in an indiscernible manner. In fact, Brahman and its shakti can never be separated. That infinite power which is in the form of consciousness and bliss is the way that Brahman expresses itself. This power pervades all creation in the same manner as oil pervades a seed or butter pervades milk.

In the beginning, Brahman existed in its *nishkala swaroopa* or timeless form. That alone existed. Brahman desired to become many and creation issued forth. This manifestation of shakti in Brahman is called *apara Brahman*. This is the basis of tantric worship. It is meditated upon with a form. This aspect pervades gods, goddesses and manifested creations. All life and forms in creation are its different aspects of expression. Out of Brahman in its shakti aspect first originated nada, and out of nada originated bindu.

The creation of the universe is described in the tantric scriptures in various ways. In tantra shastra the purusha aspect or shiva tattwa is spoken of as Shambhu, Sada Shiva, Maheshwara, and there are many other names. These different names stand for the different aspects of expression

of the one single principle. The shakti aspect has been seen in a twofold manner, as maya, and as moola prakriti.

Maya is the power through which Brahman hides its true nature in the work of creation. *Moola prakriti* is the power which is an unmanifested aspect; it is the *upadana karana*, the material cause, of this creation of names and forms. It is a state in which the three gunas remain in equilibrium. This equilibrium is called *avyakta prakriti* or Devi. The three gunas are the expression of purusha in prakriti. In this manner Devi is regarded as *guna nidhi* or the source of gunas.

Moola prakriti is the womb from which the universe originates when the seed of Brahman is put into it. By the vibration of rajo guna in moola prakriti, this equilibrium is disturbed and the union of gunas in different proportions takes diverse forms, and creation begins. Due to the different combinations and reactions of these three gunas this play of the universe with its various names and forms is being enacted. Purusha and prakriti, or Shiva and Shakti, by pervading the whole creation, control and direct the world.



1967

Manifestations of Devi

Devi is the great power behind this creation. She is called Maya because out of creation has appeared maya in the form of this world. Being the ruler of maya, she is Mahamaya. Devi is also *avidya rupini*, the form of ignorance, because she creates bondage. She is *vidya rupini*, the form of knowledge, because by removing illusion she gives knowledge and liberation. Being the prakriti which existed even before this creation, she is called *Adya Shakti*. Being the expression of *chit shakti*, the force of consciousness, in prakriti, she is called *vachak shakti*, the verbal force.

In the tantras the soul is meditated upon in the form of Devi. In this manner, Devi is herself Brahman in the Mother aspect. In her Para Brahman aspect, Devi is beyond all names and qualities. In her World Mother aspect, she has three forms. The first is her omnipotent form which is unknown. The second is a very subtle aspect which manifests in the form of mantra. However, as it is difficult to meditate on her formless existence, she is also imagined in the gross material form, the description of which is found in the tantras and puranas.

In her prakriti aspect, Devi is the source of Brahma, Vishnu and Maheshwara; she has the male as well as the female form. But generally the female form is meditated upon. All the mantras and yantras in the tantric scriptures are in fact her

forms. The forms of Mahadevi, Saraswati, Lakshmi, Gayatri, Durga, Tripura Sundari, Annapurna and so many other devis and female powers are her different manifestations.

In the forms of Sati, Uma, Parvati and Gauri, Devi is the consort of Lord Shiva. At the yajna of Daksha, being unable to bear the insult to her husband, Sati laid down her life due to shame and grief. Lord Shiva, unable to bear the separation, took hold of Sati's dead body and began to roam around in a state of semi-madness. Taking advantage of this state of affairs, and in the absence of any divine discipline, the lower powers began to raise their heads at different places. When Vishnu saw this, he cut Sati's body into fifty-one parts with his chakra. The places where these fifty-one parts fell are the fifty-one *shaktipeethas* where Devi and her Bhairava are worshipped in different names and forms.

As Devi has many names and forms in the *brahmanda* or universe, her subtle form in the body is called *kundalini shakti*. Just as the reflection of one moon takes many forms in the water, in the same manner the one power expresses itself in different forms. In animals, birds and all the different forms of life, and also in inert matter, the same power of Devi is being expressed.

Human beings also have within them all the elements found within the universe. This body is a universe in miniature form. The creative power of the universe is lying latent in the human body also. To arouse that power and make it active is the purpose of tantra sadhana. The practice of tantra and all its disciplines inspires the sadhakas to realize their divine power and to feel the presence of this power in the world around them. The sadhaka becomes qualified for nirakara worship by first going through the external forms of worship and the various rituals or karmakanda of the sakara methods of worship, and ultimately realizes Mahadevi in the form of his or her own soul and thus attains liberation.

1967

Shakti Worship

Tantra shastra is the system which deals with the techniques, mediums and applications of the individual power and knowledge that is said to be at the depth of human consciousness. The presiding deity of tantra shastra is Devi, the so-called feminine deity unto whom all mantras, mudras and other elements of worship are devotionally dedicated. The sixty-four tantras are designated to suit the various temperaments of individuals walking, faltering and advancing on the different levels of human evolution.

The purpose of all tantric systems is to evolve and express the *matri* or mother aspect, which is probably the nucleus and centre of total consciousness in living beings, the central sphere of individual awareness which is shakti or energy. Tantra shastra does not confuse this with the maternal instinct, nor does it develop an emotional mother complex. The term *matri* symbolizes the greatest power in man; it does not symbolize the mother in the ordinary sense.

Tantrics are worshippers of Shakti even in the case of those who worship Shiva or Vishnu. What is Shakti? Shakti is the great process lying almost restless at the deepest sphere of individual consciousness which is capable of creation, progression and destruction. That powerful awareness is lying dormant at present.

Where is Shakti? It is in all. It is the left half of Shiva. Shiva is consciousness; Shakti is energy. Shiva is the tongue; Shakti is the power of speech. Shiva and Shakti live together, but Shiva cannot materialize himself into actions and things without the active cooperation of Shakti. Therefore, Shakti is the subject matter of tantra shastra, whether Shakti tantra or Shaiva tantra. Although Shakti is depicted in a feminine frame, hailed as a goddess, described as a beautiful lady, the tantras unanimously declare that Shakti is the all pervading and all embracing existence in a saint and a sinner, in a man and a woman, in a believer and in a non-believer.

Tantra shastra has an elaborate and definite scheme of manifesting this transcendental existence in every individual by mantras, yantras, devata, kriyas and mudras, including the *pancha makara*, those most abused five ingredients of tantra. These schemes of tantra are employed to develop the deeper individual awareness on the outer plane so that supra-physical faculties can be brought into action. Mantras are meant to create systematic vibrations, yantras are meant to consolidate energy and other kriyas are to awaken the psychic centres. Tantric sadhana consists of many ways to awaken the kundalini.

The word *tantra* is a combination of two processes, *tanoti* and *trayati*, meaning expansion and liberation. The root *tan* stands for the word *tanoti* and the root *tra* stands for the word *trayati*. The word *tanoti* means to stretch, to extend, to elaborate, to expand. The word *trayati* means to liberate, to free, to separate. So it is clear that tantra is a process of expansion and finally absolute freedom in the highest existence.

Many of the tantras are purely vedic in origin. You can conveniently put them into two progressive categories of *sruti*, revelation, and *smriti*, transmitted by memory. Tantras that have their existence in *sruti* and follow the vedic

tradition implicitly are *shrouta tantras*. Those tantras having all respect for sruti but which adjust with the changing social structure are known as *smarta tantras*.

The shrouta tantras, or vedic tantras, were replete with an absolute sense of purity and orthodoxy. As a result, there developed a tradition of moral restraints such as *ahimsa*, non-violence, and the like. However, those who were used to performing animal sacrifices and other such older customs did not agree with orthodox purity or ahimsa. Thus, in the course of time the vedic tantras were naturally divided into two groups: one followed the path of ahimsa, the other followed the tradition of animal sacrifices, using wine, etc. At that time they used the word yajna; only later did the word tantra replace the word yajna. Later these natural divisions of vedic tantra developed into two main orthodox currents, namely *Shakta tantra*, worshipping Shakti, and *Shaiva tantra*, worshipping Shiva.

Shaivas lived an austere life which was not enjoined in the original vedic tantra, and they also refrained from sacrifices, wine, etc. although these were accepted by popular traditions of shaktas. Shaktas continued their system around the concept of Shakti, lived lives of comfort and luxury like the vedic worshippers, and pursued the path of sacrifice, wine etc. Due to the pressure of repeated criticism, it became necessary for the followers of Shakta tantra to evolve a spiritual philosophy to prove the propriety and effectiveness of their system. Thus the mainstream of tantra was divided into three groups:

1. Refined vedic worship, which is widely practised even today in the form of yajnas, rudri and other karmakanda rituals.

2. Shaiva tantra, which systematically developed around this central conception of Lord Shiva with austerity as its backbone, yoga as its creed, renunciation as its policy and samadhi as its summum bonum. There are twelve main

centres besides many more temples where Shaiva tantra is practised in the form of daily ceremonies.

3. Shakta tantra, which was a kind of original vedic tantra, later developed into a classical system of Shakti worship. However, they did not discontinue the primitive tradition of sacrifices, wine, fish, honey, marital or extramarital cohabitation and occult mantras. There are sixty-four main centres, or *shaktipeethas*, besides numerous temples where Shakti tantra is practised in daily as well as occasional ceremonies. There are also sixty-four tantric texts belonging to this stream.

It is this tantric tradition which again divides into left tantra and right tantra or *vama marga* and *dakshina marga*. Why and how did this division take place? One cannot belong purely to one creed; one is always influenced by the next door neighbour's thoughts. Some shaktas also realized the glory, purity, nobility and grace of the Shaiva system, whose highlights were austerity, purity, yoga and samadhi. As a result they worshipped Shakti with the spirit of shaivism and refrained from meat, etc. They became practitioners of right tantra. Other shaktas continued their usual practices and were known as the leftist or *vama panthi*.

Some shaivas were influenced by the behaviour of the shaktas. They combined Devi worship into their system because they found in it the fulfilment of emotion and ambition. Worshippers of Shiva were not supposed to



practise animal sacrifice, etc., but they accepted and followed the traditions of Shakta tantra side by side with the traditions of Shaiva tantra. Most people in India joined these different traditions with the definite purpose of awakening the sleeping power and harnessing it for a higher purpose.

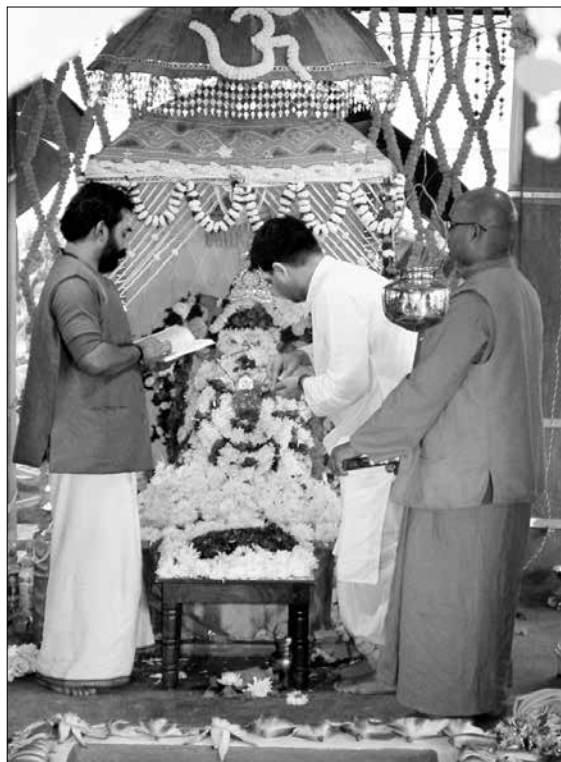
Tantric sadhana provides a very systematic, scientific and psychologically formulated method of worship of purusha and prakriti, in the microcosmos as well as the macrocosmos. Purusha and prakriti are not different from Shiva and Shakti. The concept of Shiva and Shakti represents the spiritual and physical energies lying latent in matter as well as in the cosmos. Worship of those deities creates great receptivity and awakening in the psychic world and thereby the worshipper receives abundant blessings. Therefore, mantra shastra is the foundation of tantra shastra. Tantric mantras are powerful tools capable of piercing through the various states of psychic consciousness. Tantric worship is not only devotional, it is scientific and must be done with awareness.

Shiva and Shakti have individual as well as collective existence. They are the supreme awareness in every being. A complete manifestation of Shiva and Shakti is termed samadhi by yogis, whereas Vaishnavas call it Vishnu darshan. Shiva is unqualified awareness in every being and Shakti is matter, holding and manifesting that awareness. Shakti directs the three gunas so that individual awareness can function.

Shakti is maya and avidya also. When propitiating Shakti, the worshipper is actually progressing through the path of *pratyahara*, withdrawal of sense awareness. The process of cessation of the modifications of individual consciousness is complete when awareness of Shakti is revealed. The state of higher consciousness is easily obtainable by the process of Shakti worship.

Tantra is a smooth way for everybody and does not lay down a list of don'ts. It has practices for each and every individual, at different points of evolution. All those who have not succeeded in their sadhana even though years have elapsed should accept the tantric way of realization. In the Maha Nirvana Tantra, Shiva tells Parvati that in Kali yuga there is no other means for liberation and happiness except through tantra. When minds are no longer pure, habits have degenerated, passions have burst out, faith in God is just a habit, and life has become completely material, tantra is the way for spiritual aspiring souls of both east and west.

1967





Worship of Shakti is one of the oldest and most widespread traditions in the world. Shakti is the energy or the vital power that makes any activity possible. In reality, everybody in the world is a follower of Shaktism. Scientists say that everything is energy, and that energy is the physical ultimate of all forms of matter. The followers of the Shakta school of philosophy said the same thing long ago. They further say that this energy is only a limited manifestation of the infinite supreme power of Maha Shakti. Shakti is Devi. Shakti is the Divine Mother. Mind is Shakti. Prana is Shakti. Will is Shakti. One who worships Shakti, God in the form of Mother, as the supreme power which creates, sustains and withdraws the universe, is a Shakta.

—Swami Sivananda

Prana shakti is the basis of creation, the basis of kundalini, the basis of all human activity, all animate and inanimate existence. Through yoga you increase the scope of manifesting this wonderful power, expanding the life force until the consciousness soars to the highest dimension of spiritual awakening.

—Swami Satyananda

The whole world is a manifestation of Shakti. The countless universes are only dust from the Divine Mother's holy feet. Her glory is ineffable. Her splendour is indescribable. Her greatness is unfathomable. She showers her grace on sincere devotees. She leads the individual soul from chakra to chakra, from plane to plane, to union with Shiva in sahasrara.

—Swami Sivananda

Kundalīnī Shakti

The awakening of kundalini shakti is the prime purpose of human incarnation. Kundalini is the name of a sleeping dormant potential force in the human organism, situated at the root of the spinal column in mooladhara chakra. To awaken the kundalini you must prepare yourself through yogic techniques. Then, when you are able to direct your prana into the seat of kundalini, the energy wakes up and makes its way through sushumna nadi to the brain. As kundalini ascends, it passes through each of the chakras which are interconnected with the different silent areas of the brain. With the awakening of kundalini there is an explosion in the brain as the sleeping areas start blossoming like flowers. Therefore, kundalini can be equated with the awakening of the dormant areas of the brain.

From the dawn of creation, man witnessed many transcendental happenings. He wanted to discover why everybody seemed to be different. During the course of his investigations, he came to understand that within every individual there is a special form of energy. In some people this energy is dormant, in others it is evolving and in a very small minority it is actually awakened. Originally, man named this energy after the gods, goddesses, angels or divinities. Then he discovered prana and called it prana shakti. In tantra they called it kundalini shakti.

In Sanskrit, *kundal* means a coil, and so kundalini has been described as that which is coiled. This is the traditional belief, but it has been incorrectly understood. The word *kundalini* actually comes from the word *kunda*, meaning a deeper place, pit or cavity. Kunda refers to the concave cavity in which the brain, resembling a coiled and sleeping serpent, nestles. This is the true meaning of kundalini. The word kundalini refers to the shakti or power when it is in its dormant potential state, but when it is manifesting, you can call it Devi, Kali, Durga, Saraswati, Lakshmi or any other name according to the manifestation it is exhibiting before you.

Every mystical and religious system of the world has its own way of describing this experience. Some have called it nirvana, others samadhi, kaivalya, self-realization, enlightenment, communion, heaven and so on. If you read the religious and mystical poems and scriptures of the many cultures and traditions, you will find ample descriptions of sahasrara. However, you have to read them with a different state of consciousness to understand the esoteric symbology and terminology.

In the Christian tradition, the terms 'the Path of the Initiates' and 'the Stairway to Heaven' used in the Bible refer to kundalini's ascent through sushumna nadi. The ascent of kundalini and ultimately the descent of spiritual grace are symbolized by the cross. This is why Christians make the sign of the cross at ajna, anahata and vishuddhi chakras, for ajna is the centre where the ascending consciousness is transcended and anahata is where the descending grace is made manifest to the world. Whatever happens in spiritual life is related to the awakening of kundalini. The goal of every form of spiritual life is in fact awakening of kundalini.

When kundalini has just awakened and you are not able to handle it, it is called Kali. When you can handle

it and are able to use it for beneficial purposes and you become powerful on account of it, it is called Durga, the superconscious. In the tantric texts, kundalini is conceived of as the primal power or energy. In terms of modern psychology, it can be called the unconscious. In mythology, kundalini corresponds to the concept of Kali. In the philosophy of Shaivism, the concept of kundalini is represented by the shivalingam, the oval-shaped stone or pillar with a snake coiled around it.

However, most commonly, kundalini is illustrated as a sleeping serpent coiled three and a half times. Of course, there is no serpent residing in mooladhara, sahasrara or any other chakra, but the serpent has always been a symbol for efficient consciousness. In all the oldest mystic cults of the world you will find the serpent, and if you have seen any pictures of images of Lord Shiva, you will have noticed serpents girdling his waist, neck and arms. Kali is also adorned with serpents and Lord Vishnu eternally reposes on a large coiled serpent. This serpent power symbolizes the unconscious.

In Scandinavian, European, Latin American and Middle Eastern countries and many different civilizations of the world, the concept of the serpent power is represented in monuments and ancient artefacts. This means that kundalini was known to people from all parts of the world in the past. However, we can conceive of kundalini in any manner we like because actually prana has no form or dimension, it is infinite.

The energy of kundalini is one energy, but it expresses itself differently through the individual psychic centres or chakras – first in gross instinctive ways and then in progressively more subtle ways. Refining of the expression of this energy at higher and more subtle levels of vibration represents the ascent of human consciousness to its highest possibilities.

Kundalini shakti is the creative energy; it is the energy of self-expression. Just as in reproduction a new life is created, similarly, someone like Einstein uses that same energy in a different, more subtle realm to create a theory like relativity. It is the same energy that is expressed when someone composes or plays beautiful music. It is the same energy that is expressed in all parts of life, whether it is building up a business, fulfilling family duties or reaching whatever goal you aspire for. These are all expressions of the same creative energy.

In tantra, each particle of manifested existence is regarded as a centre of power or shakti. This shakti is an expression of the underlying substratum of static consciousness. The aim of the tantric system is to bring about a fusion of Shakti – the individual manifested power, with Shiva – the inert, underlying universal consciousness. When they meet, superconsciousness dawns.

If you want to awaken kundalini in order to enjoy communion between Shiva and Shakti, and if you want to enter samadhi and experience the absolute in the cosmos, and if you want to understand the truth behind the appearance, then nothing can come as an obstacle. By means of kundalini awakening, you are compensating for the laws of nature and speeding up the pace of your physical, mental and spiritual evolution. Once the great shakti awakens, every cell of the body is charged with the high voltage prana of kundalini. When total awakening occurs, man becomes a junior god, an embodiment of divinity. Kundalini represents the coming consciousness of mankind. Everyone should make a resolve to awaken this great shakti.

1979



The Descent of Shakti and Shiva

When the descent of kundalini occurs, it means the lower mental plane of the human being is no longer influenced by the ordinary mind; the super-mind takes over instead. This higher form of consciousness rules the body, mind and senses and directs your life, thoughts and emotions. Kundalini is henceforth the ruler of your life. That is the concept of descent.

When Shiva and Shakti unite in sahasrara, one experiences samadhi, illumination occurs in the brain and the silent areas begin to function. Shiva and Shakti remain merged together for some time, during which there is a total loss of consciousness pertaining to each other. At that time a bindu evolves. *Bindu* means a point, a drop, and that bindu is the substratum of the whole cosmos. Within that bindu is the seat of human intelligence and the seat of the total creation. Then the bindu splits into two and Shiva and Shakti manifest again in duality. When ascension took place, it was only the ascent of Shakti, but when descent takes place, Shiva and Shakti both descend to the gross plane and there is again knowledge of duality.

After total union there is a process of coming down the same pathway you ascended. The gross consciousness which became fine, again becomes gross. That is the concept of divine incarnation or avatara. When one attains the

highest pinnacles of samadhi, purusha and prakriti, or Shiva and Shakti, are in total union and only *advaita*, non-dual experience, exists. At this time, consciousness is reduced to a level of innocence just like that of a baby. So in the state of samadhi you are a baby.

When Shiva and Shakti descend to the gross plane, mooladhara chakra, they separate and live as two entities. There is duality in mooladhara chakra. There is duality in the mind and senses and in the world of name and form, but there is no duality in samadhi. There is no seer or experiencer in the state of samadhi. There is nobody to say what samadhi is like because it is a non-dual experience.

It is very difficult to understand why Shiva and Shakti both descend to the gross plane after having attained the highest union. What is the use of destroying the world and then creating it again? What is the point of transcending the consciousness if you have to come back to it again? Why bother to awaken kundalini and unite with Shiva in sahasrara if you have to come down to mooladhara again? This is something very mysterious and we can well ask, "Why awaken kundalini at all?"

Why build a mansion if you know you will have to burn it down when it is completed? We actually create a lot of things that are ultimately going to be destroyed. So why do it at all? It seems so crazy! We do so much sadhana to transcend the chakras and ascend from earth to heaven. Then, when we reach paradise and become one with that great reality, we suddenly decide to come back down; and not all alone, we bring the great one with us. It would be easier to understand if Shakti came back alone and Shiva remained in heaven. Maybe when Shakti is about to leave, Shiva says, "Wait, I'm coming with you."

When Shiva and Shakti descend to the gross level of awareness, there is again duality. That is why the self-realized person is able to understand pain and all the



mundane affairs of life. When I was about thirteen, I was also puzzled by this question. There was a great lady saint who was supposed to have attained the very highest state and I used to visit her with my elders. I used to hear her discussing all the mundane and ordinary things of life – “How are you? How is your child? Is he sick? Are you giving him medicine? Why do you fight with your wife?” I used to think, “If she is an enlightened lady, she shouldn’t talk about duality. How can she understand duality if she is in unity?”

I never got an answer, but everyone has their moments of experience and I came to understand that Shiva and Shakti live on both planes and that this gross plane of duality is an expression and manifestation of the correlation of Shiva and Shakti. This is precisely the reason why the great saints and mahatmas talk about charity, compassion, love, and so on. However, there is a period when they do not understand these things and they do not care what happens to the world. They do not even know what is going on, who is happy and who is suffering.

Finally, however, there is a great transformation. Shakti rules matter and Shiva rules consciousness, and when they descend to the gross plane Shakti continues to rule matter, and Shiva, being consciousness, gives an understanding to the whole world. Therefore, if we ever see a self-realized person discussing the trivialities of life and dealing with the issues of reality, we should not be surprised.

1980

Devi in the Chakras

The energy principle which lies at the base of human life is known as Shakti or Devi. Kundalini shakti resides in the inverted triangle in mooladhara chakra, which is described in the scriptures as the *kula kundala* or the matriyoni. Kula means shakti, power, and *kunda* means and implies the source, yoni. The six chakras are major psychic centres in the subtle body. Transcending body consciousness in mooladhara chakra, gross taste consciousness in swadhi-sthana, gross vision in manipura, gross touch in anahata, gross sound in vishuddhi, and the mental tendencies of the inner equipment in ajna, ultimately Kula Kundalini shakti merges with Paramashiva in sahasrara.

In tantra and yoga, the chakras are symbolized by lotus flowers, each with a specific colour and number of petals, combined with a yantra, a bija mantra, an animal symbol, and a devi and deva representing higher consciousness. The presiding deities of the six chakras are Dakini, Rakini, Lakini, Kakini, Shakini and Hakini.

In mooladhara chakra the devi is Dakini, who has four arms and brilliant red eyes. She is resplendent like the lustre of many suns rising at the same time. She is the carrier of ever-pure intelligence. The deva is the elephant-headed god, Ganesha. They reside inside the bindu over the mantra on top of the inverted triangle. The deep red

inverted triangle is the symbol of shakti or creative energy, which is responsible for the productivity and multiplicity of everything.

In swadhisthana chakra, within the bindu of the mantra, resides the devi Rakini, or Saraswati. Rakini is the colour of a blue lotus and she is clothed in celestial raiment and ornaments. In her uplifted arms she holds various weapons and her mind is exalted from drinking nectar. She is the goddess of the vegetable kingdom. The deva is Brahma.

In manipura chakra, in the bindu resides the devi Lakini or Lakshmi. She is the benefactress of all, is four-armed, of dark complexion and radiant body. She is clothed in yellow raiment, decked with various ornaments and exalted from drinking nectar. The deva is Rudra.

In anahata chakra the presiding devi is Kakini, who is yellow in colour, three-eyed, four-armed, auspicious and exhilarated. The deva is Isha. The two interlaced triangles symbolize the union of Shakti and Shiva.

In vishuddhi chakra, the presiding goddess is Sakini who is purer than the ocean of nectar that flows down from the moon region. Her raiment is yellow and in her four hands she holds the bow, the arrow, the noose and the goad. The deity is Sadashiva.

In ajna chakra, the goddess is the pure minded Hakini whose six faces are like so many moons and who is elated by drops of ambrosia. Paramashiva is the deity of ajna chakra. The inverted triangle represents shakti.

When kundalini shakti reaches sahasrara, it is known as union between Shakti and Shiva. When Shakti and Shiva unite, nothing remains. Both are mingled into one and can no longer be identified as separate forces. In everyone a female energy is sleeping. That shakti must be awakened.

1975

Shakti is Infinite

According to tantra, matter and energy appear to be two, but they are interconvertible. Matter can take the form of energy, and energy can be condensed to matter. In order to maintain the creation, there has to be the duality of energy and matter, and when energy and matter interact with each other, then there is creation, there is expression (maya).

In tantra, energy is known as *shakti*, which in Sanskrit literally means 'who is capable of accomplishing anything'. The tantric counterpart of Shakti is known as Shiva, and in tantric philosophy they represent matter and consciousness. In modern science, we have the concepts of consciousness, matter and energy. As the higher consciousness, Shiva is the indweller of everything. Shakti is the creator, and it is through shakti that matter becomes capable of existence.

According to the philosophy of hatha yoga, within the physical body the ida and pingala nadis represent consciousness, *chit shakti*, and energy, *prana shakti*, and the interaction between consciousness and energy is called 'life'. The energy is infinite. As you transcend matter you become aware of this infinite energy, but as you descend into matter the energy seems to be very limited in quantity. Mind, senses, body, karma, incarnation, the whole of life limit the experience of energy.

We are not able to have access to the unlimited energy because of the mind and the physical factors. Hence, in order to realize this infinite, unlimited energy we have to transcend the senses, the prana, the mind, intellect (*buddhi*), ego (*ahamkara*). As we go on transcending them, we come face to face with the experience of infinite energy, and the energy is conceived in many spheres, not only as spiritual energy, *atma shakti*, but as anger, passion, peace of mind, hunger, desire, forgiveness, charity, life, everything is an expression of energy.

So the energy should not be realized as only a spiritual essence. We call it spiritual energy, but whatever can be seen in this world, from the tiniest object to the biggest bodies like the sun and the moon, are nothing but manifestations of energy. If the energy were withdrawn, matter would not exist. Matter cannot exist without energy – this is the first principle of tantra. If there is no shakti, there is no creation. If there is no shakti, there isn't even mundane awareness. So we must perceive shakti, not only in the spiritual sphere, but in every sphere. Therefore, shakti is infinite.

There is a ceaseless automatic process. On account of the inherent laws of nature, energy forming into matter and matter again returning to energy is a continuous process. The process of creation, the process of expression, is maintained throughout. The three gunas, sattwa, rajas and tamas, control the whole process, (*sattwa* meaning equilibrium, *rajas* meaning dynamism and *tamas* meaning energy at rest). On account of the three gunas, energy is being transformed into matter, and matter is returning to energy, like a cycle all throughout. We don't even know it happens. It is happening even within our body.

When you turn to spiritual life and you begin to have spiritual adventures, what is happening? You are using more and more energy in inner life, rather than setting it to the formation of matter. Ordinarily, energy is forming

into matter all the time automatically, but when you go to a guru, to the spiritual life, or practise meditation, etc., all these practices stop this natural process. The energy is reversed in order to have inner experience, and that inner experience or *atma jnana* (self-knowledge), *samadhi* (god-realization), is the transformation of the shakti into spiritual awareness. Therefore, shakti is not limited, it is infinite.

1982





The cosmic Shakti manifests in the human body as kundalini and prana. Kundalini is the static support for the moving pranic forces. Kundalini is the primordial energy that lies in mooladhara chakra in a dormant, potential state. It is an electric, fiery occult power, the mighty pristine force underlying all organic and inorganic matter. Her form is a coiled serpent. Kundalini is a spiritual potential Shakti. The rousing of the kundalini Shakti and her union with Shiva in sahasrara effects the state of samadhi.

A mysterious power, a mysterious voice, will guide you at every step. Have perfect, unshakeable faith in the Divine Mother. It is She who guides the sadhaka. Without Her grace, you cannot move an inch in your ascent.

—Swami Sivananda

Tantra is a pure science of dedication to Mother power. In tantra we behold God as Mother. God should be the Mother because only the Mother can create. She is the ultimate dynamic power. She is the preserver and also the destroyer. It is by her command that the celestial beings, human beings and all of creation moves.

—Swami Satyananda

The power of Shiva is represented as his consort, Shakti or Durga or Kali. Just as the husband and wife look after the well-being of the family, so also Shiva and Shakti are engaged in looking after the affairs of the world.

—Swami Sivananda

Women and Tantra

In tantra there are two important poles of energy known as Shiva and Shakti. In fact, Shiva and Shakti have various spheres of existence and operation in the cosmos and in the individual. In ordinary human society man and woman represent Shiva and Shakti respectively. In the universal mind, time and space represent Shiva and Shakti. In spiritual life, mind and prana represent Shiva and Shakti. In hatha yogic texts, these two shaktis are known as ida and pingala. Ida represents the consciousness and pingala represents the life force, or prana.

These two shaktis are the opposite poles of energy. Ordinarily, they are never together, but at the time of creation, they meet at a point of union on every sphere. In the universal mind, time and space come together at the nucleus, and when they unite an explosion takes place in matter. Here time is represented by plus energy and space by minus energy.

In ordinary human society, man and woman are the two different poles of energy. These energy poles have been discussed in detail in the ancient tantric tradition. You may have seen a photograph of Kali standing practically naked, with one foot placed on Shiva, who is flat on the ground. She has a ferocious expression, a blood-stained tongue and a mala of one hundred and eight human skulls. That is Kali

in the awakened state. You may also have come across some pictures, though they are very rare, of Shiva seated in the lotus posture. Half of his body is Shiva and half is Shakti. Then you may have seen the picture of Shiva and Parvati sitting in the position of guru and disciple. Shiva is seated in the lotus posture and Parvati is seated on a lower platform. Shiva is instructing her in the secrets of tantra. These are three examples. The fourth you may also have heard about. About one hundred miles from Munger there is a very important tantric centre known as Tarapeetha. There you can see Lord Shiva sucking at the breast of Shakti.

These are the relationships between Shiva and Shakti at different levels of evolution and awakening. At one point, Shakti is the disciple and Shiva is the guru: that is, woman is the disciple and man is the guru. At another level, they are not at all different. Shiva and Shakti are intertwined together in one body, one frame and one idea. At yet another level of evolution, Shakti is supreme and Shiva is subservient. This is the philosophical interpretation of the stages of awakening of the inherent Shakti in everybody.

In the tantric tradition, the woman is considered to be higher than the man so far as the tantric initiations are concerned. This should by no means be understood as a social claim. It is purely a spiritual attitude in relation to the evolution of higher consciousness. The frame of a woman, her emotions, and her psychic evolution is definitely higher than that of a man. Awakening of the spiritual force, the *kundalini*, is much easier in the body of a woman than in the body of a man.

Besides this, there is another important point that we have to understand. Generally, a man who goes into the deeper realms of mind and comes out is not able to bring those experiences back with him, but a woman can. There seems to be very little difference between a woman's inner and outer awareness. For a man, when you go very deep

into your consciousness, you have certain experiences, but when you return from that deeper state of mind to gross awareness, a veil falls in between those experiences and the conscious mind. In a woman this veil does not fall. Apart from this, the psychic being of a woman is highly charged with spiritual awareness. The external expression that you will find in a woman or a girl – love for beauty, tenderness, sympathy and understanding are expressions of her inner state. I usually make a joke. I say, if all women were to leave this world, it would become a desert. There would be no colours, perfumes, smiles or beauty. This indicates that the inner awareness of a woman is very receptive and ready to explode.

In the realm of kundalini yoga also, the woman's body is charged by a particular centre. Mooladhara chakra in the male body is intricately situated in a very congested area. Men do moola bandha and still nothing happens, but in a woman's body this centre can even be touched with the fingers. Therefore, awakening can take place much more quickly in a woman's body.

Another important point is that woman has always been the main transporter of energy and man the medium. The woman may not be your wife: she could be your mother, daughter or disciple. Mary was Christ's mother. The Mother of Aurobindo Ashram was a disciple. In the same way, in the tantric tradition there is the story of the sixty-four yoginis. The word *yogini* is the feminine counterpart of the word *yogi*. These yoginis are worshipped all over India. There are sixty-four temples dedicated to the sixty-four aspects of feminine energy. One is in Kamakhya in Assam, another is in Calcutta at Kalighat.

When we study the books on tantra, we clearly come across one central theme: Shakti is the creator and Shiva is instrumental. Shiva has never been considered a creator. In vama marga, it is Shakti who is important, not only in sexual

life, but also in spiritual practices, carrying out the processes of creation and conducting most of the spiritual rituals. Amongst Hindus, the rituals, religious and otherwise, are mainly conducted by women; men have to sit quietly. Woman is the commissioner; man is the participant.

Vama marga is the spiritual path which can be practised along with your partner. The second division is called kaulachara. This involves the mother giving initiation to the son. The north of Bihar particularly is the centre for this type of initiation. Up to the borders of Nepal in the north, Assam in the east and Uttar Pradesh in the west is the area in which the kaulachara initiation is still prevalent. According to this tradition, the son considers his mother as a goddess. Every morning, just as Christians go to church on Sundays or Hindus go to the temple and bow down before the deity, in the same way, the son approaches his mother. This is not just a social respect that he pays to the elders of the family. It is a spiritual adoration which is performed, not because she is his mother, but because she is his guru.

The same is done in vama marga, but here it is not the son but the partner who prostrates before the woman. Then the spiritual mark or mark of blessing has to be given. Here the woman places this mark on the man; it is not he who places it on her.

So these are the two important roles in which the woman is involved in tantra. It is a sad mistake to consider the woman in tantra only as a sexual partner. Sexual life is important, but it is not the only relationship that can exist between a man and woman. After all, your mother is also a woman, so too is your daughter, as well as your wife.

In tantra the role of initiator is shifted from the male to the female. Ramakrishna Paramahansa always considered his wife Sarada as Devi, or goddess. In Sanskrit *devi* means illumined or illustrious. When Ramakrishna was married, he was very young and his wife was still a child, but he

regarded her as the Divine Mother. That is how he always behaved towards her and that is what he considered her to be.

In the scheme of evolution, Shakti comes first and Shiva comes next. If you have this attitude in spiritual life, either with your wife, daughter or disciple, then you have to see that she is the activator and you are the participant in every sphere. Even if a man has realized the higher awareness, he will still have difficulty in communicating it to others if he does not bring a woman into the picture.

In tantra it is also to be remembered that there is another path called *dakshina marga* or vedic tantra. Here the woman is not necessary, either as daughter, mother or wife, because the aspirant is considered to have both forces within their own self. Ida is feminine and pingala is masculine. Union between the mental and pranic forces is equivalent to union between a man and woman. That is the hypothesis in hatha yoga.

Ida is Shakti and pingala is Shiva. When they unite in ajna chakra, that is the real union. The seat of Shakti is in mooladhara. The seat of Shiva is in sahasrara. Shiva is in eternal yoga nidra there, inactive, unconcerned, nameless and formless. He has nothing to do with destruction or creation. His consciousness is homogeneous and total. There is no vibration in sahasrara. Shakti is in mooladhara, and by the practices of yoga you awaken her. She becomes aroused and makes headway through sushumna up to ajna. When Shakti reaches ajna chakra, union takes place.

This union occurs when the two poles of energy come together. When you press the switch, there is light because the wires of the switch are uniting. In the same way, in ajna chakra, when union takes place, the explosion also simultaneously occurs. Then the energy created in ajna chakra moves up to sahasrara chakra. There Shiva and Shakti unite with each other, and when they unite Shiva

begins to dance. Perhaps you have seen a photo of Nataraja. That is the symbolic expression of the awakened Shiva.

When Shiva wakes up from his profound yoga nidra, then he begins to dance. I am not talking about a man, but a force. The awakening of that force in man is symbolized by the dance of Shiva in the form of Nataraja. Then Shakti and Shiva descend together through the same path to mooladhara. Both come down together to the mundane level, the gross plane. That is the path of the saints who come down and reach us from time to time. If you read the philosophy of Sri Aurobindo, you will understand the awakening of energy and its union with Shiva, both of them dancing together and then coming down to our plane of existence. That is why in kriya yoga we have ascending and descending passages – *arohan and awarohan*.

The role of women in tantra and spiritual life has been defined, but the position of women in many modern cultures is still far from this. If we wish to resurrect the pristine position of women today, then the whole attitude will have to be changed. Our social structure will have to be based on a new concept of religious realities in which the role of women in the spiritual evolution of humanity is fully understood and accepted. This is absolutely necessary for the emergence of a new society.

1980



Women and Sannyasa

In most of the world cultures, women have lived under male domination since time immemorial. It was not until the twentieth century that women were finally accorded the fundamental rights of equality. In many of the world religions, women were also barred from higher spiritual life. Perhaps the reason for this was that men wanted to exploit them for their own carnal objectives. If women were allowed to live a spiritual life and encouraged to raise their awareness, then they could not be used or exploited. Therefore, women were relegated to the home, their sole purpose in life being to serve their husband and produce offspring. They were conditioned in such a way that they did not know how to deny, refuse or resist.

In the vedic shastras, women were accorded a different spiritual status from men. They were not given the option of spiritual life or sannyasa as men were. Therefore, although Indian culture abounds with great women who were saints, poets, philosophers and bhaktas, most of them were married, very few were renunciates.

While in the vedic culture women had fewer rights to practise or to live a spiritual life, the tantric culture, which preceded the vedic culture, did not share these views regarding women. In the tantric culture, women were regarded as supreme. They were the initiators, the

gurus and the inspirers. This should not be understood as a social claim, but purely in relation to the evolution of consciousness.

If you look at any of the spiritual movements, you will find women have always been in the majority. Women have also played a major role in the revival of yoga. Lord Shiva is said to be the Adiguru and founder of tantra and yoga. His first disciple was Parvati, his female counterpart or shakti. If you read the tantric texts, you will find they commence with the words "Parvati asked" and then Shiva gives his reply. Therefore, the knowledge was first imparted to a woman, and in the spiritual culture, when any reference is made to a relationship, the woman is always mentioned first. They say, Sita Rama not Rama Sita, Radha Krishna not Krishna Radha and Gauri Shankar not Shankar Gauri.

In the Tibetan and Hindu traditions of tantra there were eighty-four yogis and of these sixty-four were yoginis. In Kashmir there was a great lady saint named Lalla, who was always naked. Often her devotees would ask, "Lalla, why don't you put on clothes?" And she would taunt them, saying, "Do you see my body or do you see my soul?" In the Upanishads there are many references to great women saints and philosophical debates between male and female yogis. One reference is to a very clever lady called Gargi, who was a renowned scholar and great sannyasini.

When Shankaracharya wrote his famous text on tantra, *Saundarya Lahari*, he commenced it with a very significant verse: "Without Shakti, how can Shiva create anything?" Shiva is only the silent witness; Shakti is the creator. Therefore, in Indian life women perform most of the rituals, while the men observe. Whether it is an ordinary social ceremony, a religious ceremony, the worship of a deity, or a day of fasting, it is the woman who introduces it. The man

just has to follow her. This is the tradition in India known as initiation from the woman to the man.

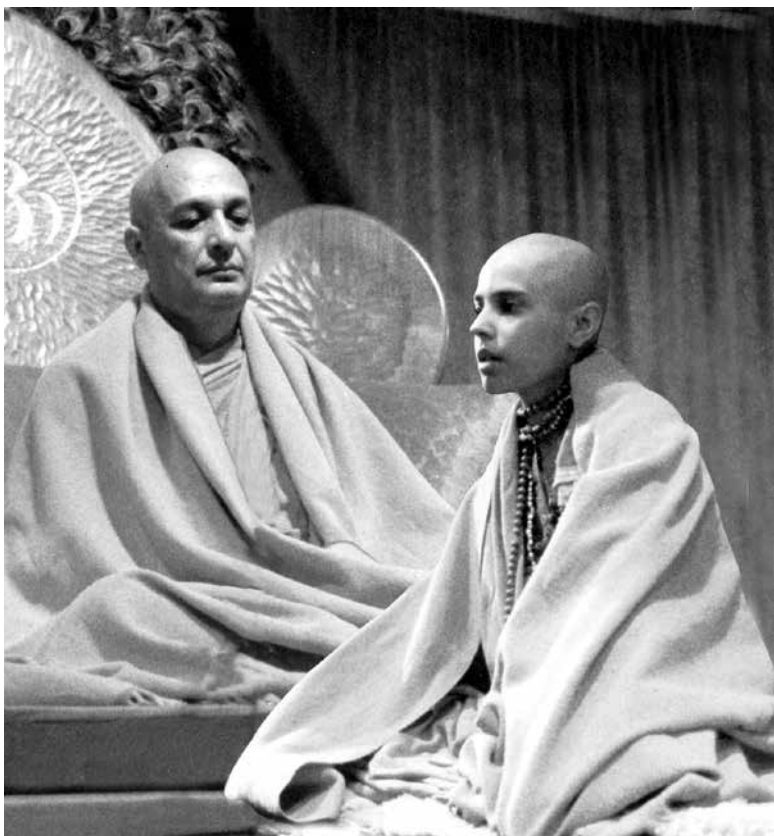
Matriarchal traditions are generally more holistic and harmonious, promoting the welfare of all beings rather than any select or elite group. Patriarchal traditions are generally more hierarchical and punitive. The matriarchal religions teach tolerance, understanding and compassion for others, which reflect the feminine nature. They have been responsible for the beautiful things in life such as fine arts, dance, music, painting, sculpture and so on. Patriarchal religions are more aggrandizing and non-compromising. They have produced religious wars and developed strong administrations. They have also prevented women from coming forward in spiritual life. However, in the twentieth century women all over the world have become more open and have begun to realize they have an important role to play in spiritual evolution.

Go to any yoga class, satsang or ashram and you will find more females than males. The fact that you will find more females involved in spiritual movements is due to a recent revival in the tradition of female sannyasins for which I am largely responsible. In the early 1960s and 1970s, I began to initiate women into sannyasa and trained them side by side with the male sannyasins. In the beginning this caused a great commotion amongst the orthodox spiritual leaders and they spoke against it, but as the years passed they had no other option than to follow my example. Now they too have female sannyasins and disciples.

There is no reason why women should be barred from sannyasa life. Women are very spiritual by nature and they must be allowed to raise their consciousness and develop this part of their personality. Why shouldn't they become spiritual power centres, saints and sannyasins with a compassionate vision? My personal philosophy is that women are very sincere and obedient. They are honest

and hardworking and when they work with you, they keep you relaxed all the time. One of the most important reasons for the success of my work is the introduction of female sannyasins into the movement. I do not mean that men are useless, they have their own place, but in the scheme of creation, I believe women are superior.

1983



Motherhood

In spiritual life, every woman can play the role of mother: daughter, wife, girlfriend or disciple – all can be mothers. Motherhood is the independent status of a woman and it cannot be compared to fatherhood. Usually we only apply the term mother to a married woman who gives birth to a child. But in tantra the woman who is your partner is regarded as your mother. In this sense, mother does not mean progenitor but refers to the cosmic force – Shakti. Motherhood is the higher aspect of creation, the mother aspect of the divine.

In physics there are two forces, positive and negative, while in philosophy they are called space and time. In yoga we have *ida* and *pingala*, in tantra it is Shiva and Shakti, and ordinary folk refer to man and woman. These two forces interact with each other at every level of existence, and this union is of great significance. When *ida*, mind, unites with *pingala*, vital energy, there is enlightenment; when Shiva and Shakti unite, there is creation; when matter and space unite, there is explosion; and when man and woman unite there is bliss and pleasure.

In every sphere, kundalini is always the mother, i.e. supreme cosmic energy. She lies sleeping in mooladhara, waiting to be awakened, to surge forth and unite with Shiva in sahasrara. We must approach the subject of motherhood

with this realization. All women are mothers, regardless of age, relationship, or whether they have biologically procreated.

In the Indian tradition, motherly love is considered to be divine. Mother and child are unconsciously connected, as are guru and disciple. According to vedic belief, mother is the first guru or God. Husband, father and brother can all be replaced, but not the mother. The attachment between mother and child is very great, and not all can practise it.

When Shankaracharya, founder of the Dashnami tradition of sannyasa, was crossing a small river at the age of eight, a crocodile caught hold of his leg and he could not escape. His mother was also with him, so he called out to her, "Mother, give me permission to take sannyasa, otherwise this crocodile will finish me." According to the Indian tradition, if a son is about to die, he is allowed to take sannyasa.

Shankara had already tried to take sannyasa when he was six years old, but his mother would not give him permission and he had to obey her. However, when she saw her son in the jaws of a crocodile, she thought if she allowed him to take sannyasa, at least he would survive somewhere, so she agreed. This was what Shankara had been waiting for. As soon as he received his mother's permission to take sannyasa, the crocodile left him. Then Shankara proceeded to his guru's ashram.

According to the vedic tradition, sannyasins are not allowed to attend marriages, funerals, etc., not because they do not believe in them, but because they have no business there. However, when Shankara's mother was dying, a message was sent to him. He was with her when she died and he conducted all the funeral ceremonies required by tradition, then departed.

Some of the brahmins of the community criticized him. They said that sannyasins are not supposed to attend

funeral ceremonies and they objected to him touching the dead body. But Shankara said, "No. According to scriptural authority, a sannyasin can attend to all of his mother's obsequies." That is the status of a mother, even in the life of a sannyasin.

In tantra, the mother is known as divine energy and is called Devi. All women have Devi attached to their names, signifying their role as bearers of divine energy. In the family, even a little girl is regarded as an embodiment of divine energy. Therefore, aspire to be a mother, but not only the mother of a child. Become the universal divine Shakti.

1978



Mother India

Women are the main asset in the Indian family. After marriage, a wife does not go empty-handed to live in her husband's home, but he goes to her house like a beggar to fetch her. She manages all the expenses of the marriage. She brings cooking utensils, suitcases, a cycle, a rickshaw, a scooter, a car, a TV, a video set, an audio set, jewellery plus a minimum of sixty thousand rupees in cash. She comes as Lakshmi, the goddess of wealth and prosperity, and he keeps her there as his servant. This is the biggest mistake of Indian society.

I have been a supporter of women and girls for many years. My ashram thrived because I trained females and gave them responsible posts. Women are very sincere. They do not have the habit of smoking, drinking and gambling. A woman will try to become stable wherever she goes, whether it is at her in-laws, in an office or in an ashram. A stable person with a focused mind and body is needed to manage any institution. If men try to run the household, they will fail because they are not good managers.

Male and female have different natures. The creator has embossed 'animal' on the head of the male and 'goddess' on the head of the female. A woman is shakti, energy, power, but she is easily exploited. Women are not weak and defenceless by nature; it is the male who has made

them that way in order to exploit them. If a girl becomes strong, she can never be exploited. A strong wife will never allow her husband to misbehave. A woman must have such authority, such power, such rights.

In developed countries women have fought for and seized their rights. Western women had the same social restrictions as Indian women, but they have seized their legal, political, professional and social rights, even the right to change the marital laws. The laws in India are made by men, with men in view, but nobody makes laws for women because men don't understand women's problems. When it comes to obtaining their rights, women have no social exposure or experience. For social and political reasons women were segregated from men for a very long period of time and as a result they have been unable to uplift themselves and overcome the limitations imposed on them by society. Every woman must know how to seize her rights. To obtain one's rights one must deserve them, and those qualities are developed by social interaction.

In India, women have always been neglected and relegated to an inferior class. In marriage, property and inheritance laws, they have been regarded as second grade. A widow becomes an outcast, but that is not the case with a widower. A widower can remarry, but a widow cannot. This is how society thinks. For centuries, nobody challenged or opposed this social code, but today it has become a big social issue. Can a woman leave home and make her own future independently? Can she decide about her education, her fortune and her destiny? Yes, she can.

People say that sadhus and sannyasins should have nothing to do with the female sex, that they should not even talk to women. I say, "Why not?" No society can progress without paying their dues to women. No country will ever enjoy prosperity until it makes its womenfolk stand on their own two feet. Years ago I realized that all the women in

the world, including young girls, are my mothers. Whether eastern or western, modern or traditional, young or old, companion or secretary, urban dweller or villager, all women



represent our mother. We have to respect, love and protect women and give them everything that we have to give, because we are their children. Whether a woman is your wife or daughter, her nature is that of a mother. The credit for creating my life goes to my mother, not to my father, because he was only a medium.

Woman is a precious gem, yet such a worthy part of society is reduced to a nonentity. Many women cannot go to school, or mix freely in society. A village woman has no means of education, advancement or legal protection, and we who have deprived her of all these things have a duty to help and support her. This is of primary importance to the spiritual aspect of woman as mother. Therefore, in Rikhia we started providing educational opportunities for girls, good luck kits for the young brides, work opportunities for village women and support for the widows, to help them to stand on their own two feet and become independent. We must educate, encourage and inspire girls to be confident and assertive. Then the next generation is automatically educated. This is nurturing and sustaining society for times to come.

Women must have equal rights with men. Girls should be allowed to grow strong from early childhood and must not be kept under restraint. They should be properly educated and trained to be self-reliant. In the past girls had only one future, which was to get married and produce children.

Now they have a future on many fronts. They can study, acquire knowledge and obtain a degree, become doctors, lawyers, accountants, engineers, learn about computers, electronics, biotechnology, and then find a job and stand on their own two feet. Then they can get married if they wish. Marriage is not the only future for a girl. Now their future lies in higher education.

Deoghar is the seat of Devi's heart. It is also the birthplace of the new Devi. The message for the awakening of women will go out from here. Therefore, give a proper education to the women in your house, to your daughters, mothers and sisters, and make them Chandi. In the coming age the women of India must become Mother India, and it is our duty to see that this happens.

1995





Woman is the mighty work of God, the wonder of nature, the epitome of the world, the real governor, the sweet companion and helpmate of man. Woman is Chaitanya Maya. She is the energy aspect of God. She is the child of Adi Shakti. She holds the key of this world. She controls the destiny of children.

Woman is a mysterious mixture of softness, gentleness and gracefulness. She is a compound of service, patience and love. She is full of sweetness. She is Maya's tempting charm and magic. She comforts and cheers her family. She gives charm to the world. Without her, man is helpless. Without her, the house is a void. Without her, the world loses all charm. Without her, there is no creation.

She illumines the home through the glory of motherhood. The beginning of your life is in the mother's breath. Your first words are taught from her lips. She is your first teacher and guru. It is she who wiped your first tears. All women are forms of the Divine Mother.

—Swami Sivananda

The most powerful method of obtaining God's grace is worship of the Divine Mother. She is the embodiment of compassion and kindness, the pure image of mother love. She is the ocean of forgiveness. Whether it is the Divine Mother or my mother, wherever there is mother's energy, it is always in the image of love and kindness. Her real form is forgiveness, no matter how naughty her children may be.

—Swami Satyananda

Devi Bhagavatam

Devi Bhagavatam is one of the *Mahapuranas* or ancient texts of Indian literature. It is a very big book, and just to read it takes months. It is dedicated to the wisdom, worship and stories of Devi, creator of the world. It contains a lot of debates about who the creator is. Is Vishnu the creator? Is Shiva the creator? Is any male god the creator? Finally, an agreement is reached that the primal creator is Shakti. But how can Shakti create the whole universe out of herself? Is this immaculate conception possible?

Ordinarily a woman cannot conceive a child without the help of a man, but it is said that Devi has both qualities within her. She can create anything within herself. And it is also true that a female can produce sperm in her own body. Of course, the production of sperm does not take place in every woman; it is a freak of nature. Now, if a woman can create sperm within herself, she can produce a child, and that child will be immaculate. This is a scientific fact. However, a man cannot produce ova in himself. That is the limitation of the male body and the highest function of the female body. Judging from this point of view, Devi is said to be the primal creator because she has both possibilities in herself.

Concentration, meditation, worship, faith and devotion to Devi are said to give results very fast. This is because

Devi is matri shakti. *Matri* means motherly, maternal. Matri shakti implies unselfish love. We find that more tenderness, love and compassion are exhibited in our womenfolk. Naturally, such a person will grant whatever you ask.

In India the children, especially the boys, go to their mother, not their father, to ask for money. This is not because the mother is foolish or weak. She knows what this fellow is going to get up to, but still she will grant his request because she loves him. So in *Devi Bhagavatam* it is said that Shakti is the granter of all boons. You do not have to waste a lot of time in pleasing her. There are thousands of stories about devotees who worshipped her, how they worshipped her, and in what manner their impossible wishes were granted.

In *Devi Bhagavatam* it says, "If Shiva is deprived of Kula Kundalini Shakti, he becomes a lifeless corpse. She is present everywhere, in everything in this universe, from Brahma on highest to the lowest blade of grass. Verily, everything becomes quite inert if deprived of force. Thus the omnipotent Shakti, the wise call by the name of Brahma."

Devi Bhagavatam then goes on to tell us how to worship Devi and what her qualities are in her benign form and in her angry form. Lakshmi is very beautiful, you can call her 'Miss Universe'. Once you look at her you





are finished. That is how she is described. It is said that even demons, ghosts and monsters who look upon her are hypnotized.

Saraswati is very learned, she is a scholar. She likes to sing and to read. She dresses in white and you will always find a veena in one hand and a book in the other. Then there is the aspect of Durga. She is the remover of all obstacles. If you are facing a murder charge, if you are being arrested for tax evasion, or if your business is going downhill, they say that if you worship Durga, everything will be all right.

Kali is another aspect – a terrible one! She is also the remover of all obstacles. She is very black, and very fat and stout. They say you can please her very quickly, but only those who are spiritually minded should evoke her blessings. Besides these, there are many other aspects or Shakti or Devi.

Now how should Devi be worshipped? How to awaken her? How to communicate with her? For this, there are also many sadhanas written in the *Devi Bhagavatam*. There are so many sadhanas that I cannot tell you all of them. It is written how you should do pranayama, what kind of mala

you should wear, what mantra you should repeat, how you should start the practice and how long you should practise the mantra.

Devi Bhagavatam is a combination of spiritual practices, with interesting and impossible stories, with all types of metaphors and allegories. By the time you finish the book, you will never say, "God is the Father," you will say, "God is the Mother." And even if God were a father, you would replace him and put the mother there because you need someone who loves you and who listens to you. This can also be seen in history. Patriarchal religions have been aggressive and militant, while matriarchal religions have always been very compassionate and harmonious.

In *Devi Bhagavatam*, there is a chapter describing in detail the land, the mansion, the palace, the home, the seat and the place of Chandi. After hearing about how many rivers, mountains, lakes and gardens there are, and there is a wealth of description, one says, "What nonsense! There is no such place on Earth." But we are talking about a time and space which is spiritual, not physical. It can be infinite. *Devi Bhagavatam* says, "There the Devi is surrounded by her attendant girls." And where is that land that the *Devi Bhagavatam* talks about? Where is that place? "Verily," the Purana says, "it is in you."



1980

Durga

The Goddess Durga is a symbol of the superconscious, the higher, deeper, more refined and benign aspect of the unconscious. She is the bestower of glory and beauty. Durga is depicted as a beautiful goddess seated on a tiger. She has eight hands, representing the eightfold elements. She wears a mala of human heads to symbolize her wisdom and power. There are generally fifty-two heads, representing the fifty-two letters of the Sanskrit alphabet, which are the outer manifestations of *Shabda Brahman* or Brahman in the form of sound. Durga is the remover of all the evil consequences of life and the giver of power and peace.

The Goddess Durga is elaborately described in *Devi Mahatmya*, a sacred text also known as *Durga Saptashati* and *Sri Sri Chandi*. This text is chanted during Navaratri and during the Sat Chandi Mahayajna. It tells the story of Durga's manifestation to destroy the forces of evil. The



Divine Mother has many forms which manifest at different times to fulfil the prayers of devotees. One form of Durga is Chandi, the fierce goddess, who is invoked to destroy the dark forces. Durga Saptashati relates how this manifestation is accomplished by the devas to destroy the evil, demonic forces and to re-establish virtue and righteousness. The form of Mother Durga is an amalgamation of all the powers of the cosmic energy in her different aspects.

Chanting of *Durga Saptashati* is a service to the Mother Goddess. This should be the guiding force and spirit behind your recitation. Everyone should learn how to recite Durga Saptashati. Just as people take French and German lessons, in the same way you can also take *Durga Saptashati* lessons. Encourage your children to learn how to chant the mantras too. Start chanting in your home during Navaratri. When you enter this world you have to pass through the phases of pain and pleasure. Durga relieves you of unfounded fears, so by chanting her mantras you become free and fearless. As Chandi, the Mother reveals herself to her devotees, filling them with an insight into the deeper nature of creation.

In *Devi Suktam* the different forms of Devi, the cosmic energy, are described as maya, consciousness, intelligence, sleep, hunger, shadow, energy, craving, patience, identity, shyness, peace, reverence, effulgence, prosperity, vrittis, memory, compassion, contentment, motherliness and delusion. *Devi Suktam* is very easy to learn.

*Ya devi sarvabhooteshu shantiroopena samsthitā
Namastasyai namastasyai namastasyai namo namaha.*

To the Devi who is present in all beings in the form of peace, I offer my salutations.

Only one word changes in each verse – *shakti roopena, shuddha roopena, tushti roopena* and so on. It can transform our yogic

life into spiritual power. The powers of the Devi helped me during my early period of purascharana. Otherwise the superior powers can cast a spell over the sadhana. As our journey is inside, within us, we need their help.

Devyaparadhakshamapana Stotram is chanted after Devi Suktam. These mantras are not merely verses. Mysterious things are not grasped by looking at the surface only,

but they can be perfected and fully realized. Repeat them with full comprehension of their meaning. Once you realize them in full, immediately you will have glimpses and visions; divine powers of the gods will protect the aspirant and elevate and inspire you. The tantric path is incomplete without this stotra.

During Sat Chandi Mahayajna we ask the Divine Mother to relieve our suffering, to bestow good health, prosperity and peace on the world. We pray, "O Mother, keep everyone happy. Give

everyone the power of discrimination and descend into the hearts of all so that all the demons, Mahishasura, Shumbha, Nishumbha, Chanda, Munda and Dhumralochana, are destroyed." Goddess Durga is the remover of all obstacles. May she incarnate in us to destroy the internal demons so that we may realize the grace of the divine.

2000



Kali

In India, Kali is a very important and divine entity. Although terrible to behold, she is considered to be a benign, compassionate protector, patron and helper. They call her Kali Ma. *Kali* means black and *Ma* means mother. She is worshipped and venerated by all. Nobody minds what she looks like. When songs are sung in her praise, if you were to read the translation, you would think they are being sung to a beautiful maiden; but she is depicted as absolutely black, naked, very fat and horrible to look at. Her tongue is protruding and bloody. Her eyes are red and wide open as if she has just taken whisky, and she wears a garland of human skulls, not a tulsi mala, which is for sattwic people.

Kali wears snake amulets, bracelets and garlands of snakes. She has six arms and very large breasts. She has six hands. In one she holds a dagger, in another the head of a man, in the third a bowl of blood. Shiva is lying beneath her and she is standing with one foot on his chest. She is very ferocious. Her temple is in Kolkata at Kalighat. The name of Kolkata was originally *Kalit kata*, the place of Kali.

Kali is a symbol of the human unconscious. She is the lower manifestation of the unconscious, which is ferocious; the higher manifestation is symbolized by Durga. The colour of the unconscious is black or smoky grey. She is thirsty for blood, which represents the rising kundalini. Her lolling

tongue of a blood red colour signifies the rajo guna whose circular movement gives impetus to all creative activities. By this specific gesture, she is exhorting sadhakas to control their rajo guna. Kali's six hands symbolize or represent the six chakras.

The sacrificial sword and the severed head are symbols of dissolution. Darkness and death are by no means the mere absence of light and life, rather they are their origin. The sword



represents supreme vairagya with which she cuts off the head. This vairagya is the absolute detachment of the personality. The head symbolizes this present reincarnation. The bowl full of blood in her hand is the karma of this birth. The sadhaka worships the cosmic power in its female form, for she represents the kinetic aspect, the masculine being the static aspect which is activated only through her power.

According to yoga philosophy, Kali, the first manifestation of the unconscious kundalini, is a terrible power which completely subdues the individual soul, represented by her standing on Shiva. Sometimes, due to mental instability, people come into contact with their unconscious and see ferocious things, ghosts, monsters, etc., so it is said that the unconscious is full of inauspicious elements or tendencies. When Kali, the unconscious power, is awakened she goes up to meet the further manifestation, which is Durga, the superconscious, the bestower of glory and beauty.

Beneath Kali's foot lies the body of Shiva who is supposed to be her male counterpart. Shiva represents

consciousness and when the awakening of kundalini takes place, consciousness is suppressed. According to mythology, every human being is a combination of male and female. The right side is the male aspect and the left side is the female aspect. The right side is known as Shiva and the left as Shakti. This is precisely the concept of the sympathetic and parasympathetic nervous divisions. Kali stands with one foot on the body of Shiva who is lying completely helpless beneath her, while she is dancing over him.

It is said that kundalini should be awakened in the presence of the guru, otherwise the unconscious manifestations, like Kali, can put you down. It is also said, in the old scriptures referring to kundalini, that when this serpent power rises up with her thirsty mouth, she drinks away the blood on which the different bodies or incarnations were fed. Why are we born again and again? Because we have enough material to take birth. Those who go through the path of kundalini yoga have to experience kundalini in the form of a serpent, but those who only worship Kali also go through the path of kundalini yoga, not knowing which way they are going.

The garland of skulls around Kali's neck represents the memories of different human births, all symbolized in different chakras in our system. When the unconscious rises up to vishuddhi, then an old person looks like a young boy or girl. In between these chakras there are many other accomplishments. Many people who develop the power of the unconscious lose it, sometimes because they make use of that power and then it recedes back to its original state. That is why the psychic states are changing, until it reaches the highest state, sahasrara. After this, it becomes continuous for all time.

When the unconscious reaches ajna chakra, one becomes the knower of past and future; dimensions of time, of pure dhyana open up. It is a spiritual stage; there is no psychic

or occult manifestation. When the unconscious reaches sahasrara, these developed faculties remain throughout life. There is no waxing and waning, no ebb and tide; it is all fixed and steady. Then one is a siddha or a yogi. It is said that when the unconscious power unites with supreme Shiva at sahasrara, the sadhaka becomes free from mental bondage, enjoys supreme bliss and understands the real nature of the world. All powers present themselves and one can manifest them at will, but will never do it. One is in the world, aware of it, but not of it.

The awakening of Kali has been described in great detail in mythology. It is said that when Kali rises up in red anger, all the gods and demons are stunned and nobody speaks. They do not know what she is going to do. This is the mythological story and so we may interpret it accordingly. Then they ask Shiva to pacify Kali, but Kali roars ferociously, throwing him down and standing with one foot on his chest, with her mouth wide open, thirsty for flesh and blood. Then the devas hold prayers to pacify Kali. They tell her, "You are the supreme creator; you are the counterpart of Brahman, the supreme being. Through you, all of nature does its work. Through you, the supreme lord has created and maintained all that is manifest. You are the destroyer of this cosmos. Ultimately everything in this world is dissolved in you."

After many such prayers, Kali, the ferocious unconscious, becomes calm, quiet and peaceful. Then Durga, the benign unconscious, emerges. That is the release of power from mooladhara. Kali is the primal, potential energy, represented by mooladhara. The greatest influence on the psychic body and mind is exerted by the conception of Kali, Durga and the other female goddesses, and that is one reason why worship of Kali is still prevalent in India.

1967

Lakshmi

Lakshmi is the goddess of prosperity, auspiciousness and beauty. We call her the Divine Mother. She is the consort of Narayana, the lord of creation, and her vehicle is the owl. Lakshmi gives in plenty, fulfilment and completeness



come from her. When there is total enjoyment and comfort, that is Lakshmi. However, her divine gifts should all be used for others. When you think about others, not about yourself, then Lakshmi becomes very happy. But when you think about yourself and not about others, she will leave you. Lakshmi comes with wealth and makes us prosperous, but side by side she brings problems.

While I am in the service of God, I have the chance to have her darshan daily and because of that I have no need to beg for money. She gives me something and at the same time does not give me anything; she gives to others through me. I have an agreement

with her. She said, "If you live honestly, then I will fulfil your wishes, but if you don't, then I will leave you. I can grant you a loincloth, a blanket and a candle because these are your needs, but the moment you ask for a fancy object out of desire, I will immediately cancel the blank cheque I have sanctioned for you."

Lakshmi is my mother. She has told me that she gives to many people but they all spend it on sending their children abroad or on marriage or on purchasing a car, so she is very displeased with them: "I give to many, but they spend it all on themselves so I stop giving to them. If you spend what I am giving you on yourself, you will meet the same fate." So far, Lakshmi has approved all my bills.

There is no harm in being a millionaire; wealth is a form of Lakshmi. If you have the blessings of Lakshmi, you can become a billionaire. The desire to earn money is constructive, but the desire to acquire things out of greed and to spend the money on self-indulgence is destructive. Rich people spoil their children, which destroys the children's positive samskaras. This means that the form of Lakshmi has been distorted.

Lakshmi is tired of giving pocket money. Of course, she is very rich but the more she gives, the more spoiled people become. Instead of using money for the right purpose, they use it for selfish reasons. And she knows it. Sometimes she stops your pocket money and then you have a problem. It is Devi, the mother, who does everything. However, the truth is that God is the master of this global household. Lakshmi is the housewife and we are all her immature children. When children go home in the evening, mother is waiting with a meal ready. Her children never worry. But just as children forget their parents once they get married, similarly we too forget our divine parents once we come into this world.

If your ordinary mother can give so much love, care and thought for your well-being, just think what the Divine

Mother can do. She has an immense number of children and she looks after the growth of the trees, animals and people as well as everything else in creation. Everything is Lakshmi. The grass, flowers, cows and children all grow and they are hers.

Lakshmi is in charge of all the wealth in the world. All women are Lakshmi. If you do not like the Indian Lakshmi, make a French, Spanish, Belgian or Dutch Lakshmi. If you do not want to see her in a sari, she can wear trousers. Lakshmi doesn't even mind bikinis because she lives in the ocean with Narayana. Water is the origin of growth and prosperity, the primordial source of all creation. All the goddesses are important, but I regard Lakshmi as the highest because she is the goddess of Kali yuga, the present age.

1996



Saraswatí

Saraswati is the goddess of wisdom, learning and speech. In mythology, Saraswati is both the daughter and the wife of Brahma. It is a symbolic relationship. Brahma is the cosmic creator and Saraswati is wisdom and understanding, which are born of the mind. The mind is the father and knowledge is the daughter as the mind is the creator of knowledge. The mind acts with knowledge because it has knowledge in itself. Being the symbol of knowledge, Saraswati is born of the cosmic mind and at the same time is working with the cosmic mind. The cosmic mind is working with Saraswati and is the creator of Saraswati.

The mind is the connecting link between our personality and cosmic consciousness. The cosmic mind is to be approached through intuition and intellect. Saraswati is the symbol of intuitive intellect, which is born of the cosmic mind and at the same time is part of the cosmic mind. So Brahma is not the father or husband of Saraswati in the ordinary sense; he is the creator of Saraswati, but at the same time he is living and acting and manifesting with Saraswati. Brahma is the deity of swadhisthana chakra, and his consort Saraswati can again be seen in the form of Rakini, the devi of swadhisthana chakra.

Saraswati brings art, music, dance, literature and culture into our lives. She is dressed in white, and holds a veena in

one hand and a book in the other. The book denotes knowledge and learning. In India school children, from primary to university, repeat the Saraswati mantra in order to pass their examinations. There is a special day when Indian students make a statue or idol of Saraswati and carry it through the streets singing her name. If you were to ask them why they do this, they would say, "To get the best marks in the examination."



The vehicle of Saraswati is the swan because the swan has the characteristic of discernment. Saraswati is the goddess of learning, and through learning one is able to differentiate between what is right and wrong, proper and improper. Saraswati represents the quality of *viveka*, discrimination, discernment, analysis. Now what does the swan do? According to tradition, if you give the swan one kilo of milk mixed with water, it will drink only the milk and leave the water. So the ability to differentiate between essence and non-essence is the characteristic of Saraswati.

According to the tradition, Saraswati sannyasins were assigned the duty of preserving knowledge so that it could be utilized by future generations. As sannyasins of the Saraswati tradition, it is our responsibility to understand and absorb as many of the different sciences, systems and branches of knowledge that exist in the world as we can. Truth is one, but it is called by many names. Therefore, it is important to realize the link between the different philosophies and systems of thought, and to express them according to the need of humanity. To say that this path is better and that one is not suitable is not the purpose or the tradition of the Saraswati order. Having an integrated approach towards development and achievement in life is the main purpose of the Saraswati tradition.

1975



Durga Saptashati describes in allegorical form that the chief obstacles on the path of salvation are our own desire, anger, greed and ignorance, and that we can overcome them through the grace of the Divine Mother if we worship her sincerely. Durga Saptashati is the base of the Shakta tradition. Read it with any motive in mind and that will be fulfilled. Read it for the sake of spiritual knowledge and you will be blessed with it. These mantras are not to be neglected by one who wishes to lead a good and peaceful life in this world.

—Swami Sivananda

When you are chanting Durga Saptashati, feel that you are serving the Mother. We pray to Devi for the health, well-being and happiness of all. We ask her to protect us from natural calamities and to spread her benign arms to avert impending misfortune. May she bestow peace, plenty, prosperity and spiritual growth on everyone.

—Swami Satyananda

Durga Saptashati gives a beautiful description of the three aspects of the Mother as Maha Kali, Maha Lakshmi and Maha Saraswati – the tamasic, the rajasic and the sattvic aspects of the Divine Mother. The Devas were oppressed by the asuras, the demonic forces, and so the gods invoked the blessings of the Divine Mother. She appeared as the above three forms and destroyed the asuras and protected the gods. The Divine Mother has given her definite and infallible promise that whenever they remember her in danger or difficulties, She will save them. This is the glorious story of Durga Devi, the Mahamaya, the great Mother of the universe!

—Swami Sivananda

Sat Chandi Mahayajna

Sat Chandi Mahayajna is devoted to the worship of the Divine Mother, the creator of the cosmos, who is present in all forms of visible and invisible creation. Chandi is a very important goddess in Kali yuga. All seekers and devotees who have worshipped the Cosmic Goddess have had the experience that she is the reliever of all suffering, real or imaginary, psychological or social. She is the bestower of mental health, social and personal prosperity, individual and global peace, and a guide to those who walk the spiritual path.

We perform the Sat Chandi Mahayajna to give the villagers, my neighbours, the opportunity of taking part in such a ceremony, as they don't have the means to organize such a yajna in a village. Only the Divine Mother will help them, only the force of God can help them, nobody else. Until they receive the grace of the Devi, their sorrows will not be removed. Devi Shakti is the answer to all mankind's difficulties, poverty and sickness. The ancient rishis and seers have told us this since time immemorial.

In Shakta Tantra there are many forms of worship to awaken Shakti, the primal energy, from which the creator as well as creation has come. Sat Chandi Mahayajna is one form. Most of us think of God as the father, but in a matriarchal society God has to be like a mother. Everywhere

women have more freedom, authority and respect. There is better education, more opportunities and improved status for women. As we move towards a matriarchal society, it is appropriate to worship the Mother so that she doesn't become angry with us. If she says, "You fellows have tortured me for such a long time," I'll say, "No, I have been worshipping you for such a long time. I called you here for Sat Chandi Yajna."

To worship Devi as Mother, not as a goddess, is a very pragmatic approach. You are closest to your mother, but you have never seen a goddess. If she is an abstract and formless goddess, then we don't know how to approach her. It is much easier and much more natural and practical to see God as a mother. A child is nurtured by the warmth drawn from the mother and maintained by the mother's milk in every respect. She is the giver and nourisher of life.

A mother has the power to bless everyone but she does not punish anyone. She has infinite tolerance. A mother is not jealous of her children. A mother can never be cruel. Even if she slaps you, it is out of compassion, love and affection. This is the teaching of Shakta Tantra. If your ordinary mother can give so much love, care and thought for your well-being, just think what the Divine Mother can do. She has an immense number of children and she looks after the growth of the trees and plants as well as everything else in creation. Devi is the preserver and also the destroyer. It is by her command that the celestial beings, human beings and all of creation moves. We should not ignore the Mother. We may worship God, well and good, but as Mother.

Sat Chandi Mahayajna is conducted to invoke the blessings and auspiciousness of Devi, the Cosmic Mother, and to ask Her to protect and nurture us. We invite people to the yajna with only one objective, that the grace of the Divine Mother should descend on them. The rishis and

munis devised many ways to obtain grace, but the most powerful was worship of the Devi, the pure image of mother love. We have to connect ourselves with the Mother. We are all here to serve the Mother.

Yajna has three essential components: worship of the deity; the ritualistic manifestation of the powerful mantras of Chandi; and giving and receiving. In this tantric yajna devotion, *bhakti*, is the prime aspect. The Divine Mother's grace is formless and we have to practise rituals to make it tangible and available to all. During Sat Chandi Mahayajna, the Mother is worshipped with the chanting of the *Durga Saptashati* mantras one hundred times. When the divine energy is invoked, the Divine Mother, the creator of the world, descends. When you become sensitive, you can feel the vibration of the Devi. You have to feel as if you are invoking the Divine Mother's blessings and beckoning her to descend. God as Mother is within you. Worship her with a heart full of love.

The yajna cannot be complete without giving. Prasad is first offered to the Mother, then distributed as prasad from her to everyone. Prasad means pleasure, happiness, blessings. So when we receive it, we are receiving her blessings. When a mother gives something to her child, it is out of love and compassion. We prepare the prasad for the Mother and offer it to her, and then we perform the archana, offering various types of flowers like hibiscus, lotus or roses while repeating her name. Who is the Mother? What is her name? What is her form? What does she do? Is she female, is she male, or is she neither? The names of the Goddess are chanted in which her glories, her lilas and her personality are defined.

Devi is the fulfiller of our wishes and desires. At Sat Chandi Mahayajna we appeal to Devi to protect us, to grant us wealth, long life, success, good health and smooth sailing in the disturbed oceans of life. The approach of a

spiritual aspirant towards God should be like the relationship between mother and child. When making a resolve, remember that although a mother knows what her children want and need, still she has to be asked. She knows everything that is in my mind. She is the ruler, the indweller, of my heart. She is the inspiration behind all my thoughts, whether sattwic, tamasic or rajasic, good, bad or painful. But still I am a human being, so what I ask for will be what I desire. So have one idea in your mind - "I



have nothing to be afraid of in life." The Mother will look after all our difficulties, physical, mental or spiritual.

My Mother is such a beautiful lady. She is nothing but beauty, kindness and grace. She will never frown on us, but she will destroy all our negative qualities and all the dark forces if we worship her with faith and devotion. "Mother, give me enough so I can give to others" should be our prayer. It is our good fortune that instead of giving only to our own we can give to so many. Sat Chandi Mahayajna is a sacred and divine opportunity to receive the grace and blessings of Devi. May the Divine Devi, the Mother, bless us all!

2000

Sita Kalyanam

Sita Kalyanam is organized for the welfare and well-being of the young brides in my neighbourhood. *Kalyanam* means welfare, well-being, and in India Sita represents the ideal wife. It is the tradition of the Paramahansa Alakh Bara that all the newlywed girls of Rikhia panchayat are honoured on Vivah Panchami, the day when Sita and Rama were married about 1.7 million years ago, at the end of Treta Yuga, in Marga Sheersha (November/December). The celebration of their union represents the highest culmination of human ideals and is not limited to any one culture, religion or race. We also celebrate the marriage symbolically. Through marriage both social as well as spiritual well-being are attained.

The marriage of Sita and Rama represents the union of the individual soul with the supreme being, the union between prakriti and purusha, or Shakti and Shiva. Sita represents mahashakti, cosmic energy, and Rama represents cosmic consciousness. When they meet the cosmos is born. When a man and a woman meet, a child is born. When a seed meets the earth, a plant is born. This is the tradition of union.

In all cultures, emphasis has always been laid on the marriage of women. From the moment a girl is born, especially in India, her parents are obsessed with the idea

of her marriage. A girl is the most important member of society and therefore it is the duty of every parent to see that she is married in the proper way. In India, marriage is an extremely costly affair for the poor and needy. Therefore, I decided to ease their burden by organizing Sita Kalyanam to ensure the welfare of many local girls whom I have accepted as my own daughters.

When a newlywed bride goes to live in her husband's house, there is a special ceremony called *dwiragaman*. On this auspicious day we honour all the new daughters-in-law who live in our area, or who have come here to live after their marriage, and we do not do this with empty hands. On the occasion of Sita's wedding, all the brides from this community are given a bridal trousseau or 'good luck kit' containing all the items that you would offer your daughter when she departs for her in-laws' house.

We offer gold, silver, pearls, silk saris, clothes, shoes, ornaments, perfumes, cosmetics and all the other gifts which have been traditionally described as the sixteen items of beautification required by a bride. We also offer a set of clothes for the bridegroom. Husband and wife are fifty-fifty. He is Shiva and she is Parvati, he is Gaura and she is Gauri, he is pingala and she is ida. The woman is half and the man is half.

Beauty is one of the most important attributes of God. God is *satyam*, *shivam*, *sundaram*, truth, auspiciousness and beauty. On the day of Sita's marriage, everyone should look as beautiful as possible. Marriage is a ceremony where everything is beautiful, glamorous, exquisite. It is one of the happiest occasions of life, when purusha meets prakriti, when God meets nature, when the unmanifest meets the manifest in order to propagate.

The number of daughters-in-law varies from year to year; sometimes it is two hundred, sometimes three hundred, and one year it swelled to six hundred. When we called the celebration Sita Kalyanam, we were flooded with prasad

items. Whatever work you undertake must have a good intention, a purpose of doing good to others, and a girl's marriage is most important in India. In India, when a girl is married, she takes her inheritance with her in the form of jewellery, clothing and other items. In the West this is called a dowry, but we call it her inheritance. A dowry is not a marriage tax; it is not given in that spirit. Even the poorest family spends with an open heart and open hands at the time of marriage. Everyone becomes generous.



What is the philosophy behind such a celebration? As a sannyasin and as a man I am indebted to my mother, who gave me the secrets of success in life, who guided me and put me on the right path, from whom I imbibed all the good samskaras that percolate throughout my being. You may write off any other debt in this world except the debt to your mother. Mother is the giver of life, wisdom and samskaras. She shapes the destiny of her child. Therefore, my first priority is to repay my mother.

What can be done to clear this debt? In India, the majority of women are dishonoured and downtrodden. Therefore, it is the duty of every sannyasin to help and support women. So I decided to undertake Sita Kalyanam, starting within my own neighbourhood. This is the emotion of a father. It is the father who looks after the daughter's marriage. In this way the emotions are channelled in the right direction so they can be transformed into bhakti.

A woman comes into your life as a mother, as a daughter. The strongest manifestation of God in this world is the woman as mother. She is the best of his beauty, the best representation of his benediction and grace. Girls need stability and security. This is a female's inborn nature. Wherever a girl goes, I want her to be the ruler and the queen. Women are Lakshmi, the bringers of prosperity and beauty.

1998

Kanya Kumari

Kanya kumari is the concept of Devi as a young girl before puberty. In India, a girl officially become a *kanya*, or virgin, at the age of nine. In Shakta tantra the kanya symbolizes the Divine Mother. Kanyas are very pure, simple and innocent. Until puberty they do not know the jugglery of sensual life. Even after puberty many remain virgins mentally and spiritually. Once puberty approaches, the whole system changes within the body, within the structure and psychology of the mind and within the emotional actions and reactions.

According to vedic astrology, a female has thirty-six qualities. In India, a girl and boy are matched on these qualities before marriage. Some of their qualities may match and others may not. The most important quality is the structure of the yoni, the reproductive system. *Yoni* is translated as vagina or womb, but in Sanskrit it is the place where generation and birth take place. There must be a yoni for the whole universe also. The endless galaxies, millions and trillions of stars, the infinite skies, everything has a place of birth, a place where they emerge from the unmanifest.

If the yoni of a female is that of a sannyasin, she will be indifferent to household duties and family life. She may follow that life, but not with gusto or passion. If she gets out



of it somehow, she will be happier. There are females who are virgin by nature, and it is they who come for sannyasa.

A girl may be a virgin in the sense that she has not menstruated or had sexual interaction, but that alone is not virginity. Not every nine-year old girl can be worshipped as a kanya kumari. Virginity is a natural quality that belongs to one's genetic structure. I am a celibate because that is my nature. Even if I have had an interaction with a woman, it doesn't change my nature, my DNA structure, which is my genetic personality. This is the meaning of virginity in vedic astrology. Therefore, not every nine-year-old girl can be worshipped as a kanya kumari. The concept of kanya kumari or virgin is also found in Christianity. Although Mary was a mother, still she was believed to be a virgin, because the basic quality of her yoni reflected particular qualities in females that belong to a virgin.

Kanya worship is a most important part of Shakta tantra. One who has the basic quality and the divine grace of a virgin can always give blessings. During the Kumari Pooja, on the final day of the Sat Chandi Mahayajna, one hundred and eight girls are looked upon as the form of the Mother and worshipped as Devi. We dress them, feed them and wash their feet, superimposing the concept of Devi on them, and receive their blessings. Before coming to Rikhia, I performed kanya worship at Kamakhya in Assam, which is the foremost shaktipeetha in India and the *yonipeetha*, or the womb of the Mother. The shaktipeetha in Deoghar is the *hridayapeetha*, or the heart of the Mother.

The kanyas are the Divine Mother's most beautiful form. They represent purity of soul. The soul of man is virgin; its pristine beauty and glory cannot be contaminated. But as you cannot see that virgin soul, you have to form a concept of it. The kanyas of Rikhia, who host the Sat Chandi Mahayajna, represent that virgin reality. They represent your virgin soul, your pure spirit, your inner being, which you are unable to see. This concept is unparalleled. The discovery that a young virgin can represent the Cosmic Mother was made by the ancient rishis. Can you think of your little daughter as the replica of the Mother? Can you see the goddess in the kanyas? There are replicas of the goddess everywhere.

In Devi tantra, the kanya or virgin is considered to be the true embodiment of the Cosmic Mother. We are not her husband or her father. We are her children and she is our mother. We should remember this and feel it. In the tantric festival of Sat Chandi, the conductor of every ritual is a kanya. This is the most ancient concept of Shakta tantra where a young girl is regarded as the embodiment of divine energy.

2003

Tulsi

Tulsi is the presiding deity of the Paramahansa Alakh Bara. An akhara is a special place of sadhana. Every akhara has its own special deity and here Tulsi, the queen of medicinal plants, is the Ishta Devi. In the paramahansa sampradaya, worship of Tulsi for good health is a must.

On 23rd September 1989, a few days after I first arrived in Rikhia, a large geru-coloured snake perambulated around the property and disappeared. I realized that the spot where the snake had vanished would be the place for my *dhuni*, or sadhana fire, so I ignited my dhuni there and it is smouldering even now.

Then I made a small shrine for Tulsi near the well, because Mother Tulsi is the presiding deity of the spiritual and vedic darshan. Tulsi is worshipped not only in India, but in many countries around the world, like Thailand, Indonesia and Greece. In many places she is planted in the front courtyard of the house and worshipped. I chose Tulsi to be the presiding deity for the akhara because Sri Baidyanath is the civil surgeon and Tulsi, a type of basil, is the best of medicinal plants. She is the head of all the departments of pharmaceutical flora.

I had thought about what the biggest obstacle to my sadhana could be. I am a man of truthful heart and robust, sturdy body. Once I decide something I am fully committed

to it and my determination in anushtana never falters or flags. But interruption can come from physical sickness like coughs and colds. This is the dharma of the body. Old age and sickness can bring me down from a five star level to a no star level.

So I prayed to Tulsi for sound health at the beginning of my panchagni and anushtana sadhanas: "Mother, from today you are the health minister of this akhara. I am embarking on a very difficult task in this period of my life and I need to be free from disease." I did not want to miss even one day of the anushtana. And I did not miss it. I say this with gratitude, not pride. I am not a young man, but I can sit for ten or twelve hours without any problems, no pain in the joints, no diabetes, no blood pressure, no angina, no headache, no colds, fever or fatigue. This is all the miracle of Tulsi. I didn't pray to Tulsi for money, an ashram, magical arts, erudition, siddhis or yogic powers; I prayed only for health and fitness.

Panchagni was an austerity of five years, and I was able to do it only because of Tulsi's blessings. In 1990, in addition to Panchagni, I added another sadhana. I undertook to complete one hundred and eight lakh (10,800,000) repetitions of the mantra of my Ishta Devata. This took me three hundred days, and I worshipped Tulsi daily. Everything worked out perfectly and my mantra fructified. I have remained in perfect health. Although the temperature during Panchagni sometimes reached 90 degrees centigrade, never once did I become dehydrated. Since I started worshipping Tulsi for good health she has blessed me with perfect fitness. This is the direct result of Tulsi worship.

One day I noticed a pest on the Tulsi plant. Someone suggested the use of a pesticide, but I declined and placed the shaligram under the plant instead. Tulsi became free from disease and I married her and the shaligram. Every year I celebrate the marriage of Tulsi and the shaligram. Do not

ask why. The heart does not question, it believes. The secret of all rituals is childlike faith.

I worship Tulsi at sunrise and sunset and I like it very much. God lives not

only in human beings, not only in the poor and the sick, but also in the trees. Every morning at five a.m., I take a bucket, and water Tulsi first, then the peepal tree and some of the other trees in my garden. I chant my mantra simultaneously and I feel I am being blessed. Why do I do this? Because trees are devatas, gods. Tulsi is a goddess. Rudraksha is Shiva's favourite deity. Mahatmas were enlightened and attained wisdom under the trees. Buddha was enlightened under the banyan tree, and Dattatreya under the gular tree.

Such worship does not require a good intellect, but it requires a good heart. The heart is the centre of emotions, which are directly related to the feelings. Spiritual life, sadhana, bhakti or God are matters of the heart, not the intellect. You can approach them easily with feeling and faith. Love comes from the heart, not the head. To develop bhakti, it is essential to develop your emotions and keep them healthy and positive.

All the ornaments that I give to the newlywed girls of the locality belong to Tulsi. They are offered to her first and foremost. Whenever you give me a golden bracelet, nose ring or hair ornament, you are in fact offering it to Tulsi as she is the owner of this property. Everything is first dedicated to Tulsi and then later presented to the young brides. For an intellectual, Tulsi is just a plant, but for me she is a Devi.



1997



Mother is the personality that appeals most to the human heart. Children are more familiar with their mother than their father. The mother is dearer to the child than the father. She is an embodiment of affection, tenderness and love. She is soft, sweet and gentle. She looks after the wants of her children. A child can open the heart more freely towards the mother than to the father.

—Swami Sivananda

The mother is the first symbol or basis of faith. Mother is the giver of life, the giver of wisdom, the giver of samskaras. Just as the future of a tree is embedded in the seed, the destiny of a child is imprinted in the mother's womb. So it is essential that the mother, the nourisher and procreator of life, is respected, cherished and loved. It is the duty of each and every sannyasin to help and support women. No society can progress without paying their dues to women.

—Swami Satyananda

Is there any child that does not owe its all to the affection and love of its mother? Mother is your friend, philosopher, protector and guide throughout your life. The human mother is a manifestation of the Universal Mother. In this world all the wants of the child are provided by the mother.

—Swami Sivananda

Gayatri

Gayatri is the female counterpart of the sun and the mantra for prana. This mantra has three forms. In the early morning Gayatri is a little girl. At noon she is a young woman in full bloom. In the evening she is an old woman. Similarly, the colour of Gayatri is red in the morning, yellow at noon and grey at night. The nature or characteristics of Gayatri also change according to the time of day. In the early morning she is innocent and childish, at noon she is charming and beautiful, and in the evening she is full of *jnana*, wisdom.

This is also the description, colour and characteristics of prana. The Gayatri mantra represents the entire form of prana, therefore, it is the mantra for prana vidya. It has twenty-four syllables.

*Om bhoorbhuvah svaha
Tat saviturvarenyam
Bhargo devasya dheemahi
Dhiyo yo nah prachodayaat*

There are Gayatri mantras for Ganesha, Brahma, Vishnu, Narasimha, Garuda, Rudra, Nandikeshwara, Gopal, Parasurama, Dakshinamurti, Guru, Hamsa, Hayagriva, Tantrika Brahma, Saraswati, Lakshmi, Shakti, Annapurna, Kalika, etc. According to the Upanishads there are thirty-

four Gayatris altogether and a complete reference to these can be found in the *Narayana Upanishad*.

The literal meaning of *Gayatri* is 'that which frees the senses'. Consciousness exists in three planes: the physical plane, the astral plane and the causal plane. It is more real on the higher plane than on the inferior plane. On the astral plane your consciousness is more powerful than it is on the physical plane and on the causal plane it is more powerful than on the astral plane.

Consciousness is like the sun which is rising from the east in the early morning. Before sunrise, there is darkness everywhere. Although the stars are shining, everywhere there is total darkness. You cannot decipher the figures of men, women, animals, trees or objects. You know they are there but you can't see them. As dawn comes, on the eastern horizon you can see the beams of the sun flashing through and you can acquire knowledge and experience of the objects which are there but which you could not see. When the sun rises, everything is clear.

So Gayatri mantra is like the rising sun on the horizon of human consciousness, illuminating not only the external world, but also the inner world. Our inner world has many beautiful things, but we do not know them, we cannot see them. We have knowledge about them from the books of scholars, but we cannot see them unless there is light. Gayatri mantra flashes light on the different realms of our consciousness and makes us realize that things do not merely exist on the external, physical plane, but also on the intermediate plane and the half plane as well. This is the meaning of the Gayatri mantra.

1983

Shivaratri

Shivaratri, the cosmic merger of Shiva and Shakti, is celebrated on the dark moon of Magha (February/March). This union symbolizes the concept of kundalini yoga in which Shiva goes to meet Shakti. It represents the awakening of consciousness at the material level of existence and uniting with shakti at the higher point of evolution. *Shiva* means higher consciousness and *ratri* means night, referring to the 'dark night of the soul', the state just before illumination. Shivaratri is considered to be the most auspicious day for sannyasins and for taking sannyasa diksha.

As the story goes, on Shivaratri, the darkest night of the year, Shiva, lord of yogis, sets out for the home of Parvati, daughter of the Himalayas. Shiva is an ascetic, and covered in snakes. His marriage party of demons and ghosts, symbolizing the instinctive and animal propensities of which he is controller, is equally horrendous. Some have no head, some walk on only one leg or maybe three. Some have huge elephant ears which flap in the breeze, others have a red eye in the middle of their forehead or in their belly.

However, no sooner do Shiva and his companions enter Parvati's Himalayan kingdom than they are all instantly transformed into lovely beings with beautiful faces, fine clothes and glittering ornaments. Instinct becomes intuition. Thus the marriage takes place amidst great wonder, joy

and merrymaking. Then Shiva and Shakti go up to the top of Mount Kailash, symbolizing sahasrara chakra, where they embrace and merge in the highest bliss of cosmic consciousness.

After consummating their marriage, Shiva and Shakti descend together, symbolizing that the highest consciousness is now manifesting on the plane of duality. Having become one, Shiva and Shakti are now able to act in the world as two. This event is of great significance for the evolution of all beings because it also represents the process taking place in every aspirant who experiences a spiritual awakening and then returns with heightened awareness to work in the world.

In tantra, Shiva represents the male principle, consciousness beyond all action and change. Shakti represents the female principle, eternal evolution through action. She is negative to his positive; he initiates, she receives and transmits. Shakti is the creative energy that manifests the universe in response to the inspired consciousness of Shiva. We perceive them as two, but really they are the complementary aspects of the one, for energy without consciousness is dissipated and consciousness without energy is impotent. They are inherent in each other, like brightness in the sun, and their union is the primal image of blissful communion and awareness of oneness through duality.

On the physical plane, the sages have long maintained, and science now agrees, that matter, consciousness and energy are one. The basic unit of matter, the atom, is now known to be a static, positive core of energy balanced by a dynamic, negative force field – the union of Shiva and Shakti. What applies to the microcosmic atom also applies to the macrocosm which is held together by intermeshing energy fields.

In the realm of the human psyche, the union of Shiva and Shakti is a deep-rooted archetype of the personal integration achieved when, through yoga, we come to understand the

forces that constitute our personality. Within everyone is the masculine and feminine ideal, and by exploring this complementary inner nature, we can pass through to a richer mode of being. Through tantra we explore the dark terrain of the unconscious mind, granting conscious recognition to the unruly passions, violent impulses and irrational fantasies that are suppressed in the daily business of living. This instinctive part of our nature, symbolized by Shiva's demonic companions, is transformed when we yoke together the opposites within ourselves – positive and negative, masculine and feminine, Shiva and Shakti. An awakening takes place and the unfulfilled potential within our psyche becomes actualized, revealing our true inner nature. What we have long considered monstrous becomes divine.

Shiva is the eternal faculty of awareness, the unchanging, unmoving spark of the divine in each of us. Shakti gives us the mind and body that are our tools for the direct perception of this divine awareness. Shakti is the power that propels us to the peaks of expanded awareness. On the spiritual plane, the union of this cosmic couple is the primal image of blissful union in the Absolute. In sexual rapture we forget our isolated selves and experience a fragment of joy, but this is just a foretaste of the eternal ecstasy that dissolves the individual consciousness into the supreme.

The union of Shiva and Shakti is the primordial symbol of eternal communion with the divine. Here there is neither purity nor impurity, neither affirmation nor denial, neither form nor formlessness, but a state of superconscious being that is beyond all duality. The union of man and woman becomes the union of Shiva and Shakti; the physical union becomes psychic union in the highest state of transcendental consciousness. The ordinary man and woman, the creatures of passion and ignorance, are transmuted into transcendental Shiva and Shakti, unconditioned and free.

1977

Ardhanarishwara

Ardhanarishwara is half male and half female, Shiva and Shakti united in one form. In the *Ardhanarishwara Stotram*, both *Shiva*, the male aspect, and *Shivaa*, the female aspect, are described as being integral parts of the one form of Ardhanarishwara.

*I bow to Shivaa and Shiva
in the form of Ardhanarishwara,
Whose body is half yellowish-white
like the champa flower,
Whose hair is half braided
and interwoven with flowers,
While the other half is white like camphor
and has matted hair.
I bow to Shivaa and Shiva,
Half of whose body is decorated with musk
and saffron, and appears affectionate,
While the other half is smeared with ashes
and has destroyed Cupid.
I bow to Shivaa and Shiva,
Whose feminine half is decorated with
tinkling ankle ornaments and gold bracelets,
And whose masculine half is decorated
with anklets and bracelets of serpents.*

*I bow to Shivaa and Shiva,
Whose feminine half has large, lotus-like eyes
with an impartial look,
And whose masculine half has lotus-like eyes
partially closed, with a mysterious look.
I bow to Shivaa and Shiva,
Whose feminine half has locks of hair
decorated with garlands of mandar flowers,
And is wearing divine apparel,
And whose masculine half is decorated
with a garland of human skulls,
And is digambara, naked or sky-clad.
I bow to Shivaa and Shiva,
Whose feminine half has locks of hair
as black as the rain clouds,
And has no master,
And whose masculine half has glorious
copper-coloured matted hair,
And is the Lord of the Universe.
I bow to Shivaa and Shiva,
Whose feminine half is exalted
with the inclination of illusory creation,
And is the supreme mother of the universe,
And whose masculine half destroys creation
through the Tandava dance,
And is the supreme father of the universe.
I bow to Shivaa and Shiva,
Whose feminine half is wearing
an earring of shining white gems,
And is accompanied by Shiva,
And whose masculine half is wearing
ornaments of great hissing serpents,
And is accompanied by Shivaa.*

We are all Ardhanarishwaras, half male and half female; half ida and half pingala; half sympathetic and half parasympathetic, half Ganga and half Yamuna, half Sun and half Moon. When these two elements meet in the state of meditation, there is an explosion of consciousness. How can one trigger off an awakening and then attain the state of yoga? For the purpose of awakening, one should understand the two elements of purusha and prakriti. The embodiment of prakriti is the female and the embodiment of purusha is the male, just as ida is feminine and pingala is masculine, Shakti and Shiva.

1995



Shaktipat

Shaktipat is the transference of a powerful experience. It is not the transmission of shakti, but an experience of shakti. It is given to encourage the disciple to follow the path. However, it is not possible to transfer this experience to every category of disciple and few are capable of receiving it. Shaktipat has been used by many gurus and saints throughout the ages. The early Christian saints were experts in shaktipat and used it to create a positive samskara in the kings and rulers.

When I was a child, my parents took me to meet Anandamayi Ma, one of the greatest lady saints in India. Although she was only twenty-five then, she radiated spiritual energy, bliss and tranquillity. When she patted my back, her whole body emanated something which gave me a wonderful experience. This lasted for many months, but slowly it wore off, leaving only a memory. When I lost it, I had to start my journey once again.

When the guru and disciple are linked, then the guru's power automatically flows to the disciple. This is shaktipat – the transmission of high frequency waves from guru to disciple. When the guru transmits a little of his or her own shakti to the disciple's mooladhara, kundalini feels a pull. But that pull is not an actual awakening.

The experience of shaktipat can take place at any distance, whether in the presence of guru or from afar. Distance is not a barrier. Distance relates to time and space, not to the transcendental state. So the transmission of guru's energy is not dependent on time and space. However, it is necessary that the guru and disciple are linked, that the guru's power automatically goes to the disciple. As long as guru and disciple retain their separate individuality, shaktipat does not take place.

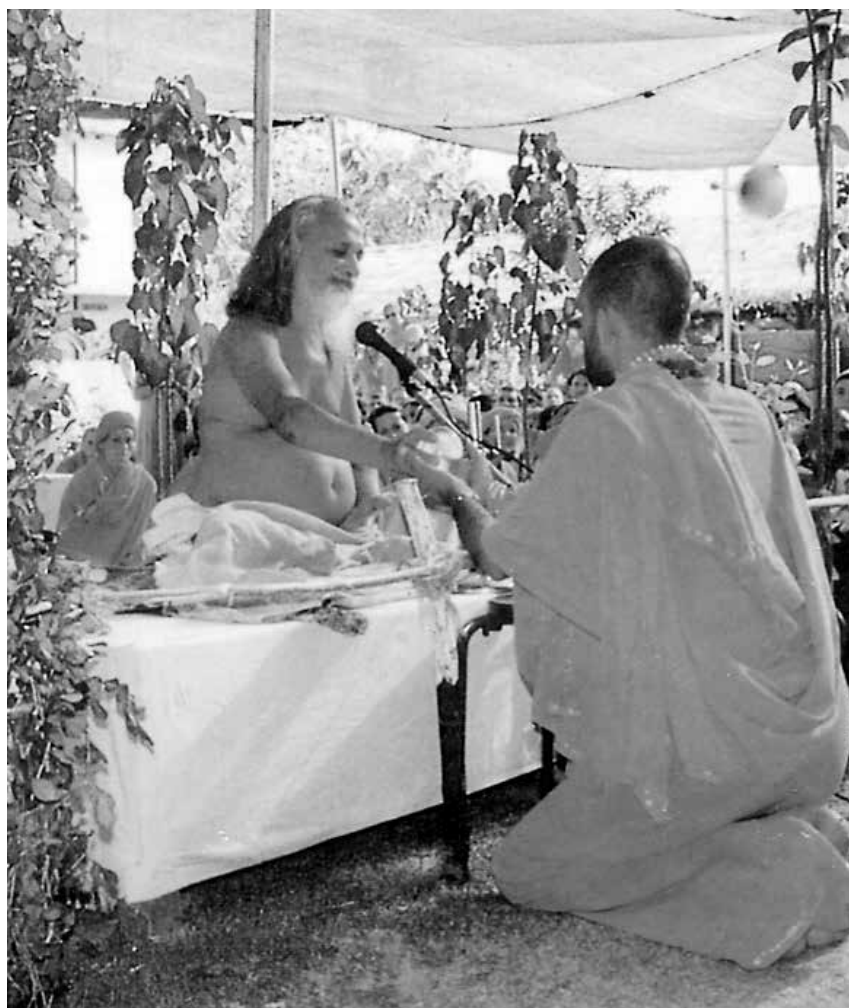
There is a type of innocent aspirant who can easily accept this process of linking, and when such a person is in the presence of the guru this link is established automatically. Then the powerful thought waves, energy waves and spiritual waves of the guru pass through that link to the disciple. These energy waves go straight down to mooladhara chakra where they disturb the sleeping kundalini. The nature of kundalini is not sattwic, it is tamasic. If you do not wake up the kundalini, it will remain dormant, not only for one lifetime but for many lifetimes. The nature of sushumna, the channel through which kundalini ascends, is also tamasic. So when guru and disciple are linked, and the energy waves of the guru pass through the disciple, they go straight to mooladhara chakra where they disturb the sleeping kundalini.

Shaktipat can be conducted in the physical presence of the disciple or from a distance. It can take place through the medium of an object. It can be transmitted by touch, by a handkerchief, a mala, a flower, a fruit or anything edible, depending on the system the guru has mastered. There are many ways of transmitting the power of guru to disciple. If the disciple is open and ready, there is no limit to which the guru can fill him or her.

It is very difficult to say who is qualified for this awakening. There is a point in evolution beyond which shaktipat becomes effective, but this evolution is spiritual,

not intellectual, emotional, social or religious. The type of aspirant who receives shaktipat most easily is the one who is innocent and childlike, with a lot of faith, love, surrender and childlike simplicity. Shaktipat is really nothing but the transmission of the guru's infinite energy waves.

1979





Mother Ganga bestows seen and unseen powers on one who craves her grace. Ganga is my Mother Divine. She inspires and guides me. I bathe in Ganga. I swim in Ganga. I adore Ganga. I feed the fishes of Ganga. I wave lights to Ganga. I pray to Ganga. I do salutations to Ganga. I sing the glories of Ganga. I write about the grandeur of Ganga. Ganga has nourished me. Ganga has comforted me. All glory be unto Mother Ganga, the giver of life, light and love. Worship her with faith and devotion. Adore her with flowers of purity, love, self-restraint and equal vision. Sing her Names. May Mother Ganga bless you all!

—Swami Sivananda

We have to connect ourselves with the Mother. Bhakti or total love is the prime aspect. To turn emotion into devotion, first let the intellect retire. Focus all your feelings and attachments on the higher reality. When you are searching for something that has never been seen, reasoning won't work. Remember that Devi is within you. Worship her with a heart full of love.

—Swami Satyananda

The conception of the divinity as Devi, Durga or Sri is not merely a theory but a practical way of life. Let us adore and worship the Glorious Mother for the purpose of attaining wisdom or Self-realization! May the blessings of Devi Durga be upon you all! May she bless you all with spiritual illumination and Self-realization!

—Swami Sivananda

Durga Saptashatī



Atha Saptaślokī Durgā

Śiva uvācha

Devi tvam bhaktasulabhe sarvakāryavidhāyinī
Kalau hi kāryasiddhyarthamupāyaṃ brūhi yatnataḥ

Devyuvācha

Śṛṇu deva pravakṣyāmi kalau sarveṣṭasādhnam
Mayā tavaiva snehenāpyambāstutiḥ prakāśyate

Om asya śrīdurgāsaptaślokīstotramantrasya nārāyaṇa ṛṣiḥ,
anuṣṭup chhandasḥ, śrīmahākālīmahālakṣmīmahāsarasvatyo
devatāḥ, śrīdurgāprītyartham saptaślokīdurgāpāṭhe viniyogaḥ

1. Om jñānināmapī chetāṃsi devī bhagavatī hi sā
Balādākṛṣya mohāya mahāmāyā prayachchhati
2. Durge smṛtā harasi bhītimaśeṣajantoḥ
svasthaiḥ smṛtā matimatīva śubhāṃ dadāsi
Dāridryaduḥkhabhayahāriṇī kā tvadanyā
sarvopakārakaraṇāya sadādrachittā
3. Sarvamaṅgalamaṅgalye śive sarvārthasādhike
Śaraṇye tryambake gauri nārāyaṇi namo'stu te
4. Śaraṇāgatadīnārtaparitrāṇaparāyaṇe
Sarvasyārtihare devi nārāyaṇi namo'stu te
5. Sarvasvarūpe sarveśe sarvaśaktisamanvite
Bhayebhyastrāhi no devi durge devi namo'stu te
6. Rogānaśeṣānapahaṃsi tuṣṭā
ruṣṭā tu kāmān sakalānabhiṣṭān
Tvāmāśritānāṃ na vipannarāṇaṃ
tvāmāśritā hyāśrayatāṃ prayānti
7. Sarvābādhapraśamaṇaṃ trailokyasyākhiṣvari
Evameva tvayā kāryamasmadvairivinaśanam

Iti śrīsaptaślokī durgā sampūrṇā



Śrīdurgāyai namaḥ

Śrīdurgāṣṭottaraśatanāmastotram

Īśvara uvācha

1. Śatanāma pravakṣyāmi śṛṇuṣva kamalānane
Yasya prasādamātreṇa durgā prītā bhavet satī
2. Om satī sādhvī bhavaprītā bhavānī bhavamochanī
Āryā durgā jayā chādyā trinetra śūladhāriṇī
3. Pinākadhāriṇī chitrā chaṇḍaghaṇṭā mahātapāḥ
Mano buddhirahaṅkāra chittarūpā chitā chitiḥ
4. Sarvamantramayī sattā satyānandasvarūpiṇī
Anantā bhāvinī bhāvya bhavyābhavyā sadāgatiḥ
5. Śāmbhavī devamātā cha chintā ratnapriyā sadā
Sarvavidyā dakṣakanyā dakṣayajñavināśinī
6. Aparṇānekavarṇā cha pāṭalā pāṭalāvatī
Paṭṭāmbharaparīdhānā kalamañjīrarañjinī
7. Ameyavikramā krūrā sundarī surasundarī
Vanadurgā cha mātaṅgī mataṅgamunipūjita
8. Brāhmī māheśvarī chaindrī kaumārī vaiṣṇavī tathā
Chāmuṇḍā chaiva vārāhī lakṣmīścha puruṣākṛtiḥ
9. Vimalotkarṣiṇī jñānā kriyā nityā cha buddhidā
Bahulā bahulapremā sarvavāhanavāhanā
10. Niśumbhaśumbhahananī mahiṣāsurasamardinī
Madhukaiṭabhahantrī cha chaṇḍamuṇḍavināśinī
11. Sarvāsurasavināśā cha sarvadānavaghātini
Sarvaśāstramayī satyā sarvāstradhāriṇī tathā
12. Anekaśāstrahastā cha anekaśāstrasya dhāriṇī
Kumārī chaikakanyā cha kaiśorī yuvatī yatiḥ
13. Aprauḍhā chaiva prauḍhā cha vṛddhamātā balapradā
Mahodarī muktakeśī ghorarūpā mahābalā
14. Agnijvālā raudramukhī kālarātristapasvinī
Nārāyaṇī bhadrakālī viṣṇumāyā jalodarī

15. Śivadūtī karālī cha anantā parameśvarī
Kātyāyanī cha sāvitrī pratyakṣā brahmavādinī
 16. Ya idaṃ prapaṭhennityaṃ durgānāmaśatāṣṭakam
Nāsādhyam vidyate devī triṣu lokeṣu pārvatī
 17. Dhanam dhānyam sutaṃ jāyāṃ hayaṃ hastinameva cha
Chaturvargaṃ tathā chānte labhenmuktiṃ cha śāśvatīm
 18. Kumārīm pūjayitvā tu dhyātvā devīm sureśvarīm
Pūjayet parayā bhaktyā paṭhennāmaśatāṣṭakam
 19. Tasya siddhirbhaved devī sarvaiḥ suravarairapi
Rājāno dāsatām yānti rājyaśriyamavāpnuyāt
 20. Goro chanālakakakuṅkumena
sindhūrakarpūramadhutrayeṇa
Vilikhya yantraṃ vidhinā vidhijñō
bhavet sadā dhārayate purāriḥ
 21. Bhaumāvāsyāniśāmagre chandre śatabhiṣāṃ gate
Vilikhya prapaṭhet stotraṃ sa bhavet saṃpadām padam
- Iti śrīviśvasāratantre durgāṣṭottaraśatanāmastotraṃ samāptam



Atha Devyāḥ Kavacham

Om asya śrīchaṇḍīkavachasya brahmā ṛṣiḥ,
anuṣṭup chhandah, chāmuṇḍā devatā,
aṅganyāsoktamātaro bījam, digbandhadevatāstattvam,
śrījagadambāprītyarthe saptaśatīpāṭhāṅgatvena jape viniyogaḥ

Om namaśchaṇḍikāyai

Mārkaṇḍeya uvācha

- 1 Om yadguhyaṃ paramaṃ loke sarvarakṣākaraṃ nṛṇāṃ
Yanna kasyachidākhyātāṃ tanme brūhi pitāmaha

Brahmovācha

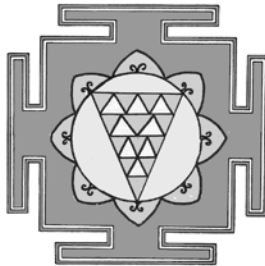
2. Asti guhyatamaṃ vipra sarvabhūtopakārakam
Devyāstu kavachaṃ puṇyaṃ tachchhr̥ṇuṣva mahāmune
3. Prathamam śailaputrī cha dvitīyam brahmachārīṇī
Tṛtīyam chandraghaṇṭeti kūṣmāṇḍeti chaturthakam
4. Pañchamaṃ skandamāteti ṣaṣṭhaṃ kātyāyanīti cha
Saptamaṃ kālārātrīti mahāgaurīti chāṣṭamam
5. Navamaṃ siddhidātrī cha navadurgāḥ prakīrtitāḥ
Uktānyetāni nāmāni brahmaṇaiva mahātmanā
6. Agnīnā dahyamānastu śatrumadhye gato raṇe
Viṣame durgame chaiva bhayārtāḥ śaraṇaṃ gatāḥ
7. Na teṣāṃ jāyate kiñchidaśubhaṃ raṇasaṅkaṭe
Nāpadaṃ tasya paśyāmi śokaduḥkhabhayaṃ na hi
8. Yaistu bhaktyā smṛtā nūnaṃ teṣāṃ vṛddhiḥ prajāyate
Ye tvāṃ smaranti deveśi rakṣase tānna saṃśayaḥ
9. Pretasaṃsthā tu chāmuṇḍā vārāṇī mahiṣāsanā
Aindrī gajasamārūḍhā vaiṣṇavī garuḍāsanā
10. Māheśvarī vṛṣārūḍhā kaumārī śikhivāhanā
Lakṣmīḥ padmāsanā devī padmahastā haripriyā
11. Śvetarūpadharā devī īśvarī vṛṣavāhanā
Brāhmī haṃsasamārūḍhā sarvābharaṇabhūṣitā

12. Ityetā mātarah sarvāḥ sarvayogasamanvitāḥ
Nānābharaṇaśobhāḍhyā nānāratnopaśobhitāḥ
13. Dṛśyante rathamārūḍhā devyaḥ krodhasamākulāḥ
Śaṅkhaṃ chakraṃ gadāṃ śaktiṃ halaṃ cha musalāyudham
14. Kheṭakaṃ tomaraṃ chaiva paraśuṃ pāśameva cha
Kuntāyudhaṃ trisūlaṃ cha śārṅgamāyudhamuttamam
15. Daityānāṃ dehanāśāya bhaktānāmabhayāya cha
Dhārayantyāyudhānītham devānāṃ cha hitāya vai
16. Namaste'stu mahāraudre mahāghoraparākrame
Mahābale mahotsāhe mahābhayavināśini
17. Trāhi mām devi duṣprekṣye śatrūṇāṃ bhayavardhini
Prāchyāṃ rakṣatu māmāndrī āgneyyāmaghnidevatā
18. Dakṣiṇe'vatu vārāhī nairṛtyāṃ khaḍgadhāriṇī
Pratichyāṃ vāruṇī rakṣed vāyavyāṃ mṛgavāhini
19. Udīchyāṃ pātu kaumārī aiśānyāṃ śūladhāriṇī
Ūrdhvaṃ brahmāṇi me rakṣedadhastād vaiṣṇavī tathā
20. Evaṃ daśa diśo rakṣechchāmuṇḍā śavavāhanā
Jayā me chāgrataḥ pātu vijayā pātu pṛṣṭhataḥ
21. Ajitā vāmapārśve tu dakṣiṇe chāparājitā
Śikhāmudyotinī rakṣedumā mūrdhni vyavasthitā
22. Mālādhārī lalāṭe cha bhruvau rakṣed yaśasvinī
Trinetṛā cha bhruvormadhye yamaghanṭā cha nāsike
23. Śaṅkhinī chakṣuṣormadhye śrotrayordvāravāsini
Kapolau kālīkā rakṣetkarṇamūle tu śāṅkarī
24. Nāsikāyāṃ sugandhā cha uttaroṣṭhe cha charchikā
Adhare chāmṛtakalā jihvāyāṃ cha sarasvatī
25. Dantān rakṣatu kaumārī kaṇṭhadeśe tu chaṇḍikā
Ghaṇṭikāṃ chitraghaṇṭā cha mahāmāyā cha tāluke
26. Kāmākṣī chibukaṃ rakṣed vāchaṃ me sarvamaṅgalā
Grīvāyāṃ bhadrakālī cha pṛṣṭhavaṃśe dhanurdharī
27. Nīlagrīvā bahiḥkaṇṭhe nalikāṃ nalakūbarī
Skandhayog khaḍginī rakṣed bāhū me vajradhāriṇī
28. Hastayordandini rakṣedambikā chāṅgulīṣu cha
Nakhāñchhūleśvarī rakṣetkukṣau rakṣetkuleśvarī

29. Stanau rakṣenmahādevī manah śokavināśinī
Hṛdaye lalitā devī udare śūladhāriṇī
30. Nābhau cha kāmīnī rakṣed guhyaṃ guhyeśvarī tathā
Pūtānā kāmikā meḍhram gude mahiṣavāhinī
31. Kaṭyām bhagavatī rakṣejjānunī vindhyavāsinī
Jaṅghe mahābalā rakṣetsarvakāmapradāyinī
32. Gulphayornārasimhī cha pādaprṣṭhe tu taijasī
Pādāṅguliṣu śrī rakṣetpādādhashtalavāsinī
33. Nakhān daṃṣṭrākarālī cha keśāṃśchaivordhvakeśinī
Romakūpeṣu kauberī tvacham vāgīśvarī tathā
34. Raktamajjāvasāmāṃsānyasthimeḍāṃsi pārvatī
Antrāṇi kālārātriścha pittam cha mukuṭeśvarī
35. Padmāvatī padmakōṣe kaphe chūḍāmaṇistathā
Jvālāmukhī nakhajvālāmabhedya sarvasandhiṣu
36. Śukram brahmāṇi me rakṣechchhāyām chhatreśvarī tathā
Ahaṅkāram mano buddhiṃ rakṣenme dharmadhāriṇī
37. Prāṇāpānau tathā vyānamudānam cha samānakam
Vajrahastā cha me rakṣetprāṇam kalyāṇaśobhanā
38. Rase rūpe cha gandhe cha śabde sparśe cha yoginī
Sattvam rajastamaśchaiva rakṣennārāyaṇī sadā
39. Āyū rakṣatu vārāhī dharmam rakṣatu vaiṣṇavī
Yaśaḥ kīrtiṃ cha lakṣmīṃ cha dhanam vidyām cha chakriṇī
40. Gotramindrāṇi me rakṣetpaśūnme rakṣa chaṇḍike
Putrān rakṣenmahālakṣmīrbhāryām rakṣatu bhairavī
41. Panthānam supathā rakṣenmārgam kṣemakarī tathā
Rājadvāre mahālakṣmīrvijayā sarvataḥ sthitā
42. Rakṣāhīnam tu yatsthānam varjitam kavachena tu
Tatsarvam rakṣa me devi jayantī pāpanāśinī
43. Padamekam na gachchettu
yadīchchhechchhubhamātmanah
Kavachenāvṛto nityam yatra yatraiva gachchhati
44. Tatra tatārthalābhaścha vijayaḥ sārvakāmikaḥ
Yam yaṃ chintayate kāmam tam tam prāpnoti nīśchitam
Paramaiśvaryamatulam prāpsyate bhūtale pumān

45. Nirbhayo jāyate martyaḥ saṅgrāmeṣvaparājitaḥ
Trailokye tu bhavetpūjyaḥ kavachenāvṛtaḥ pumān
46. Idaṃ tu devyāḥ kavachaṃ devānāmapi durlabham
Yaḥ paṭhetprayato nityaṃ trisandhyaṃ śraddhayānviataḥ
47. Daivī kalā bhavettasya trailokyeṣvaparājitaḥ
Jīved varṣaśataṃ sāgramapamṛtyuvivarjitaḥ
48. Naśyanti vyādhayaḥ sarve lūtāvisphoṭakādayaḥ
Sthāvaraṃ jaṅgamaṃ chaiva kṛtrimaṃ chāpi yadviṣam
49. Abhichārāṇi sarvāṇi mantrayantrāṇi bhūtale
Bhūcharāḥ khecharāśchaiva jalajāśchopadeśikāḥ
50. Sahajā kulajā mālā ḍākinī śākinī tathā
Antarikṣacharā ghorā ḍākinyaścha mahābalāḥ
51. Grahabhūtapīśāchāścha yakṣagandharvarākṣasāḥ
Brahmarākṣasavetālāḥ kūṣmāṇḍā bhairavādayaḥ
52. Naśyanti darśanāttasya kavache hṛdi saṃsthithe
Mānonnatirbhaved rājñastejovṛddhikaraṃ param
53. Yaśasā vardhate so'pi kīrtimaṇḍitabhūtale
Japetsaptaśatīm chaṇḍīm kṛtvā tu kavachaṃ purā
54. Yāvadbhūmaṇḍalaṃ dhatte saśailavanakānanam
Tāvattiṣṭhati medinyāṃ santatiḥ putrapautrikī
55. Dehānte paramaṃ sthānaṃ yatsurairapi durlabham
Prāpnoti puruṣo nityaṃ mahāmāyāprasādataḥ
56. Labhate paramaṃ rūpaṃ śivena saha modate
Om

Iti devyāḥ kavachaṃ sampūrṇam



Athārgalāstotram

Om asya śrīārgalāstotramantrasya viṣṇurṛṣiḥ, anuṣṭup chhandah,
śrīmahālakṣmīrdevatā, śrījagadambāprītaye
aptaśatīpāṭhāṅgatvena jape viniyogaḥ

Om namaśchaṇḍikāyai

Mārkaṇḍeya uvācha

1. Om jayantī maṅgalā kālī bhadrakālī kapālī
Durgā kṣamā śivā dhātrī svāhā svadhā namo'stu te
2. Jaya tvam̐ devi chāmuṇḍe jaya bhūtārtihārīṇi
Jaya sarvagata devi kālārātri namo'stu te
3. Madhukaiṭabhavidrāvividhātṛvarade namaḥ
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
4. Mahiṣāsuranirṇāśi bhaktānām̐ sukhade namaḥ
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
5. Raktabījavadhe devi chaṇḍamuṇḍavināśini
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
6. Śumbhasyaiva niśumbhasya dhūmrākṣasya cha mardini
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
7. Vanditāṅghriyuge devi sarvasaubhāgyadāyini
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
8. Achintyarūpacharite sarvaśatruvināśini
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
9. Natebhyaḥ sarvadā bhaktyā chaṇḍike duritāpahe
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
10. Stuvadbhyo bhaktipūrvam̐ tvām̐ chaṇḍike vyādhināśini
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
11. Chaṇḍike satataṃ ye tvāmarchayantiha bhaktitaḥ
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi

12. Dehi saubhāgyamārogyaṃ dehi me paramaṃ sukham
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
13. Vidhehi dviṣatām nāśaṃ vidhehi balamuchchakaiḥ
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
14. Vidhehi devi kalyāṇaṃ vidhehi paramām śriyam
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
15. Surāsuraśīroratnanighṛṣṭacharaṇe'mbike
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
16. Vidyāvantaṃ yaśasvantaṃ lakṣmīvantaṃ janaṃ kuru
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
17. Prachanḍadaityadarpaghne chaṇḍike praṇatāya me
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
18. Chaturbhuje chaturvaktrasaṃstute parameśvari
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
19. Kṛṣṇena saṃstute devi śaśvadbhaktyā sadāmbike
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
20. Himāchalasutānāthasaṃstute parameśvari
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
21. Indrāṇīpatisadbhāvapūjite parameśvari
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
22. Devi prachanḍadordanḍadaityadarpavināśini
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
23. Devi bhaktajanoddāmadattānandodaye'mbike
Rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi
24. Patnīm manoramām dehi manovṛttānusārīṇīm
Tāriṇīm durgasaṃsārasāgarasya kulodbhavām
25. Idaṃ stotraṃ paṭhitvā tu mahāstotraṃ paṭhennarah
Sa tu saptaśatīsaṅkhyāvaramāpnoti sampadām
Om

Iti devyā argalāstotraṃ sampūrṇam

Atha Kīlakam

Om asya śrīkīlakamantrasya śiva ṛṣiḥ, anuṣṭup chhan-
daḥ, śrīmahāsarasvatī devatā, śrījagadambāprītyarthaṃ
saptaśatīpāṭhāṅgatvena jape viniyogaḥ

Om namaśchaṇḍikāyai

Mārkaṇḍeya uvācha

1. Om viśuddhajñānadehāya trivedīdivyachakṣuṣe
Śreyah prāptinimittāya namaḥ somārdhadhārīṇe
2. Sarvametadvijānīyanmantrāṇāmabhikīlakam
So'pi kṣemamavāpnoti satataṃ jāpyatatparaḥ
3. Siddhyantyuchchāṭanādīni vastūni sakalānyapi
Etena stuvatāṃ devī stotramātreṇa siddhyati
4. Na mantra nauśadhaṃ tatra na kiñchidapi vidyate
Vinā jāpyena siddhyeta sarvamuchchāṭanādikam
5. Samagrānyapi siddhyanti lokaśaṅkāmimāṃ haraḥ
Kṛtvā nimantrayāmāsa sarvamevamidaṃ śubham
6. Stotraṃ vai chaṇḍikāyāstu tachcha guptaṃ chakāra saḥ
Samāptirna cha puṇyasya tāṃ yathāvanniyantṛaṇām
7. So'pi kṣemamavāpnoti sarvamevaṃ na saṃśayaḥ
Kṛṣṇāyāṃ vā chaturdaśyāmaṣṭamyāṃ vā samāhitaḥ
8. Dadāti pratigrhṇāti nānyathaiṣā praśīdati
Itthaṃrūpeṇa kīlena mahādevena kīlitaṃ
9. Yo niṣkīlāṃ vidhāyaināṃ nityaṃ japati saṃspṛuṭam
Sa siddhaḥ sa gaṇaḥ so'pi gandharvo jāyate naraḥ
10. Na chaivāpyaṭatastasya bhayaṃ kvāpīha jāyate
Nāpamṛtyuvaśaṃ yāti mṛto mokṣamavāpnuyāt
11. Jñātvā prārabhya kurvīta na kurvāṇo vinaśyati
Tato jñātvaiṣa sampannamidaṃ prārabhyate budhaiḥ

12. Saubhāgyādi cha yatkiñchid dṛśyate lalanājane
Tatsarvaṃ tatprasādena tena jāpyamidaṃ śubham
13. Śanaistu japyamāne'smin stotre sampattiruchchakaiḥ
Bhavatyeva samagrāpi tataḥ prārabhyameva tat
14. Aiśvaryaṃ yatprasādena saubhāgyārogyasampadaḥ
Śatruhāniḥ paro mokṣaḥ stūyate sā na kiṃ janaiḥ
Om

Iti devyāḥ kīlakastotraṃ sampūrṇam



Atha Vedoktaṃ Rātrisūktam

Om rātrīyādyasṭarchasya sūktasya kuśikaḥ
saubharo rātrirvā bhāradvājo ṛṣiḥ, rātrirdevatā,
gāyatrī chhandas, devīmāhātmyapāṭhe viniyogaḥ

1. Om rātrī vyakhyadāyatī purutrā devyakṣabhiḥ
Viśvā adhi śriyo'dhita
2. Orvaprā amartyānivato devyudvataḥ
Jyotiṣā bādhate tamaḥ
3. Niru svasāramaskṛtoṣasaṃ devyāyatī
Apedu hāsate tamaḥ
4. Sā no adya yasyā vayaṃ ni te yāmannavikṣmahi
Vṛkṣe na vasatiṃ vayaḥ
5. Ni grāmāso avikṣata ni padvanto ni pakṣiṇaḥ
Ni śyenāsaśchidarthinaḥ
6. Yāvayā vṛkyaṃ vṛkaṃ yavaya stenamūrmye
Athā naḥ sutarā bhava
7. Upa mā pepiśattamaḥ kṛṣṇaṃ vyaktamasthita
Uṣa ṛneva yātaya
8. Upa te gā ivākaraṃ vṛṇīṣva duhitardivaḥ
Rātri stomaṃ na jigyuṣe



Atha Tantroktam Rātrisūktam

1. Om viśveśvarīṃ jagaddhātṛīṃ sthitisamhārakāriṇīṃ
Nidrāṃ bhagavatīṃ viṣṇoratulāṃ tejasah prabhuḥ

Brahmovācha

2. Tvaṃ svāhā tvaṃ svadhā tvaṃ hi vaṣaṭkāraḥ svarātmikā
Sudhā tvamakṣare nitye tridhā mātrātmikā sthitā
3. Ardhamātrāsthitā nityā yānuchchāryā viśeṣataḥ
Tvameva sandhyā sāvitṛī tvaṃ devi jananī parā
4. Tvayaitaddhāryate viśvaṃ tvayaitatsṛjyate jagat
Tvayaitatpālyate devi tvamatsyante cha sarvadā
5. Viśiṣṭau sṛṣṭirūpā tvaṃ sthitiṛūpā cha pālana
Tathā samhṛtirūpānte jagato'sya jaganmaye
6. Mahāvidyā mahāmāyā mahāmedhā mahāsmṛtiḥ
Mahāmohā cha bhavatī mahādevī mahāsuri
7. Prakṛtistvaṃ cha sarvasya guṇatrayavibhāvinī
Kālārātrirmahārātrirmoharātrīścha dāruṇā
8. Tvaṃ śrīstvamīśvari tvaṃ hrīstvaṃ buddhirbodhalakṣaṇā
Lajjā puṣṭistathā tuṣṭistvaṃ śāntiḥ kṣāntireva cha
9. Khaḍginī śūlinī ghorā gadinī chakriṇī tathā
Śaṅkhiṇī chāpinī bāṇabhuṣuṇḍīparighāyudhā
10. Saumyā saumyatarāśeṣasaumyebhyastvatisundarī
Parāparāṇāṃ paramā tvameva parameśvari
11. Yachcha kiñchit kvachidvastu sadasadvākhilātmike
Tasya sarvasya yā śaktiḥ sā tvaṃ kiṃ stūyase tadā
12. Yayā tvayā jagatsraṣṭā jagatpātyatti yo jagat
So'pi nidrāvaśaṃ nītaḥ kastvāṃ stotumiheśvaraḥ
13. Viṣṇuḥ śārāgrahaṇamahamīśāna eva cha
Kāritāste yato'tastvāṃ kaḥ stotuṃ śaktimān bhavet
14. Sā tvamitthaṃ prabhāvaiḥ svairudārairdevi saṃstutā
Mohayaitau durādharṣāvasurau madhukaiṭabhou
15. Prabodhaṃ cha jagatsvāmī nīyatāmachyuto laghu
Bodhaścha kriyatāmasya hantumetau mahāsaurau

Iti rātrisūktam

Śrīdevyatharvaśīrṣam

1. Om sarve vai devā devīmupatasthuḥkāśi tvam mahādevīti
2. Sābravit – ahaṃ brahmasvarūpiṇī
Mattaḥ prakṛtipuruṣātmakaṃ jagat
Śūnyaṃ chāśūnyaṃ cha
3. Ahamānandānānandau
Ahaṃ vijñānāvijñāne
Ahaṃ brahmābrahmaṇī veditavye
Ahaṃ pañchabhūtānyapañchabhūtāni
Ahamakhilaṃ jagat
4. Vedo'hamavedo'ham
Vidyāhamavidyāham
Ajāhamanajāham
Adhaśchordhvaṃ cha tiryakchāham
5. Ahaṃ rudrebhirvasubhīścharāmi
Ahamādityairuta viśvadevaiḥ
Ahaṃ mitrāvaruṇāvubhau bibharmi
Ahamindrāgnī ahamaśvināvubhau
6. Ahaṃ somaṃ tvaṣṭāraṃ pūṣaṇaṃ bhagaṃ dadhāmi
Ahaṃ viṣṇumurukramaṃ brahmāṇamuta prajāpatiṃ dadhāmi
7. Ahaṃ dadhāmi draviṇaṃ haviṣmate supṛavye
yajamānāya sunvate
Ahaṃ rāṣṭrī saṅgamanī vasūnāṃ chikituṣī prathamā
yajñīyānām
Ahaṃ suve pitaramasya mūrdhanmama yonirapsvantaḥ
samudre, ya evaṃ veda
Sa daivīm sampadamāpnoti
8. Te devā abruvan – namo devyai mahādevyai śivāyai
satataṃ namaḥ
Namaḥ prakṛtyai bhadṛāyai niyatāḥ praṇatāḥ sma tām
9. Tāmagnivarṇāṃ tapasā jvalantiṃ vairochanīm
karmaphaleṣu juṣṭām
Durgāṃ devīm śaraṇaṃ prapadyāmahe'surānnāśayitryai
te namaḥ
10. Devīm vāchamajanayanta devāstāṃ viśvarūpāḥ paśavo
vadanti

- Sā no mandreṣamūrjaṃ duhānā dhenurvāgasmānupa
śuṣṭutaitu
11. Kālarātriṃ brahmastutām vaiṣṇavīm skandamātaram
Sarasvatīmaditiṃ dakṣaduhitarāṃ namāmaḥ pāvanām
śivām
 12. Mahālakṣmyai cha vidmahe sarvaśaktyai cha dhīmahi
Tanno devī prachodayāt
 13. Aditirhyajaniṣṭa dakṣa yā duhitā tava
Tām devā anvajāyanta bhadrā amṛtabandhavaḥ
 14. Kāmo yoniḥ kamalā vajrapāṇirguhā hasā
mātariśvābhramindraḥ
Punarguhā sakalā māyayā cha purūchyaishā
viśvamātādividyom
 15. Eṣā'tmaśaktiḥ
Eṣā viśvamohinī
Pāśāṅkuśadhanurbāṇadharā
Eṣā śrīmahāvidyā
Ya evaṃ veda sa śokaṃ tarati
 16. Namaste astu bhagavati mātarammān pāhi sarvataḥ
 17. Saiśāṣṭau vasavaḥ
Saiśaikādaśa rudrāḥ
Saiśa dvādaśādityāḥ
Saiśa viśvedevāḥ somapā asomapāścha
Saiśa yātudhānā asurā rakṣāṃsi piśachā yakṣāḥ siddhāḥ
Saiśa sattvarajastamāṃsi
Saiśa brahmaviṣṇurudrarūpiṇī
Saiśa prajāpatīndramanavaḥ
Saiśa grahanakṣatrajyotīṃṣi
Kalākāṣṭhādikālarūpiṇī
Tāmahaṃ praṇaumi nityam
Pāpāpahāriṇīm devīm bhuktimuktipradāyinīm
Anantām vijayām śuddhām śaraṇyām śivadām śivām
 18. Viyadīkārasaṃyuktaṃ vītihoṭrasamanvitam
Ardhendulasitaṃ devyā bījaṃ sarvārthasādhakam
 19. Evamekāḁsaram brahma yatayaḥ śuddhachetasah
Dhyāyanti paramānandamayā jñānāmburāśayaḥ
 20. Vāṇmāyā brahmasūstasmāt ṣaṣṭhaṃ vaktrasamanvitam
Sūryo'vāmaśrotrabindusaṃyuktaṣṭāṭṭṛtiyakah

- Nārāyaṇena sammiśro vāyuśchādharayuk tataḥ
 Vichche navārṇako'rṇaḥ syānmahadānandadāyakaḥ
21. Hr̥tpuṇḍarikamadyasthāṃ prātaḥsūryasamaprabhāṃ
 Pāśāṅkuśadharāṃ saumyāṃ varadābhayahastakāṃ
 Trinetraṃ raktavasanāṃ bhaktakāmadughāṃ bhaje
22. Namāmi tvāṃ mahādeviṃ mahābhayavināśinīṃ
 Mahādurgapraśamanīṃ mahākāruṇyārūpiṇīṃ
23. Yasyāḥ svarūpaṃ brahmādayo na jānanti
 tasmāduchyate ajñeyā
 Yasyā anto na labhyate tasmāduchyate anantā
 Yasyā lakṣyaṃ nopalakṣyate tasmāduchyate alakṣyā
 Yasyā jananaṃ nopalabhyate tasmāduchyate ajā
 Ekaiva sarvatra vartate tasmāduchyate ekā
 Ekaiva viśvarūpiṇī tasmāduchyate naikā
 Ata evochyate ajñeyānantālakṣyājaiḥ naiketi
24. Mantrāṇāṃ mātṛkā devī śabdānāṃ jñānarūpiṇī
 Jñānānāṃ chinmayātītā śūnyānāṃ śūnyasākṣiṇī
 Yasyāḥ parataraṃ nāsti saiśā durgā prakīrtitā
25. Tāṃ durgāṃ durgamāṃ devīṃ durāchāravighātiniṃ
 Namāmi bhavabhīto'haṃ saṃsārārṇavatāriṇīṃ
26. Idamatharvaśīrṣaṃ yo'dhīte sa
 pañcātharvaśīrṣajapaphalamāpnoti
 Idamatharvaśīrṣamajñātvā yo'rchāṃ sthāpayati-
 śatalakṣaṃ prajaptvāpi so'rchāsiddhiṃ na vindati
 Śatamaṣṭottaraṃ chāsyā puraścaryāvidhiḥ smṛtaḥ
 Daśavāraṃ paṭhed yastu sadyaḥ pāpaiḥ pramuchyate
 Mahādurgāṇi tarati mahādevyāḥ prasādataḥ
 Sāyamadhīyāno divasakṛtaṃ pāpaṃ nāśayati
 Prātaradhiyāno rātrikṛtaṃ pāpaṃ nāśayati
 Sāyaṃ prātaḥ prayuñjāno apāpo bhavati
 Nīśithe turīyasandhyāyāṃ japtvā vāksiddhirbhavati
 Nūtanāyāṃ pratimāyāṃ japtvā devatāsānnidhyaṃ bhavati
 Prāṇapratiṣṭhāyāṃ japtvā prāṇānāṃ pratiṣṭhā bhavati
 Bhaumāśvinyāṃ mahādevīsannidhau japtvā mahāmṛtyuṃ
 tarati
 Sa mahāmṛtyuṃ tarati ya evaṃ veda

Atha Navārṇavidhiḥ

Śrīgaṇapatirjayati. ‘Om asya śrīnavārṇamantrasya
brahmaviṣṇurudrā ṛṣayaḥ, gāyatriyuṣṇiganuṣṭubhaśchhandāṃsi,
śrīmahākālīmahālakṣmīmahāsarasvatyo devatāḥ, aiṃ bijam,
hrīm śaktiḥ, klīm kīlakam, śrīmahākālīmahālakṣmīmahāsarasvat
prītyarthe jape viniyogaḥ’

Rṣyādinyāsaḥ

Brahmaviṣṇurudraṛṣibhyo namaḥ, śirasi
Gāyatriyuṣṇiganuṣṭupchhandobhyo namaḥ, mukhe
Mahākālīmahālakṣmīmahāsarasvatīdevatābhyo namaḥ, hṛdi
Aiṃ bijāya namaḥ, guhye
Hrīm śaktaye namaḥ, pādayoḥ
Klīm kīlakāya namaḥ, nābhau

‘Om aiṃ hrīm klīm chāmuṇḍāyai vichche’

Karanyāsaḥ

Om aiṃ aṅguṣṭhābhyāṃ namaḥ
Om hrīm tarjanībhyāṃ namaḥ
Om klīm madhyamābhyāṃ namaḥ
Om chāmuṇḍāyai anāmikābhyāṃ namaḥ
Om vichche kaniṣṭhikābhyāṃ namaḥ
Om aiṃ hrīm klīm chāmuṇḍāyai vichche
karatalakarapṛṣṭhābhyāṃ namaḥ

Hṛdayādinyāsaḥ

Om aiṃ hṛdayāya namaḥ
Om hrīm śirase svāhā
Om klīm śikhāyai vaṣaṭ
Om chāmuṇḍāyai kavachāya huṃ
Om vichche netratrāyāya vauṣaṭ
Om aiṃ hrīm klīm chāmuṇḍāyai vichche astrāya phaṭ

Akṣaranyāsaḥ

Om aiṃ namaḥ, śikhāyām
Om hrīṃ namaḥ, dakṣiṇanetre
Om klīṃ namaḥ, vāmanetre
Om chām namaḥ, dakṣiṇakarṇe
Om muṃ namaḥ, vāmakarṇe
Om ḍām namaḥ, dakṣiṇanāsāpuṭe
Om yaiṃ namaḥ, vāmanāsāpuṭe
Om viṃ namaḥ, mukhe
Om chcheṃ namaḥ, guhye

Diṇnyāsaḥ

Om aiṃ prāchyai namaḥ
Om aiṃ āgneyyai namaḥ
Om hrīṃ dakṣiṇāyai namaḥ
Om hrīṃ nairṛtyai namaḥ
Om klīṃ pratīchyai namaḥ
Om klīṃ vāyavyai namaḥ
Om chāmuṇḍāyai udīchyai namaḥ
Om chāmuṇḍāyai aiśānyai namaḥ
Om aiṃ hrīṃ klīṃ chāmuṇḍāyai vichche ūrdhvāyai namaḥ
Om aiṃ hrīṃ klīṃ chāmuṇḍāyai vichche bhūmyai namaḥ

Dhyānam

1. Khaḍgaṃ chakraḡadeṣuchāpapariḡhāñchhūlaṃ bhuśuṇḍīṃ
śiraḡ
śaṅkhaṃ sandadhatīṃ karaistrinayanām
sarvāṅgabhuśāvṛtām
Nīlāśmadyutimāsyapādadaśakām seve mahākālikām
yāmastautsvapite harau kamalajo hantuṃ madhuṃ
kaiṭābham
2. Akṣasrakparaśuṃ gadeṣukulīsaṃ padmaṃ dhanuḡ kuṇḍikām
daṇḍaṃ śaktimasīṃ cha charma jalajaṃ ghaṇṭām
surābhājanam
Śūlaṃ pāśasudarśane cha dadhatīṃ hastaiḡ prasannānanām
seve sairibhamardinīmiha mahālakṣmīṃ sarojasthitām

3. Ghaṇṭāśūlahalāni śaṅkhamusale cakram dhanuḥ
sāyakam
hastābjairdadhatīm
ghanāntavilasachchhītāmśutulyaprabhām
Gaurīdehasamudbhavām trijagatāmādhārabhūtām mahā-
pūrvāmatra sarasvatīmanubhaje śumbhādidaityārdinīm

‘Aiṃ hrīṃ akṣamālikāyai namaḥ’

Om māṃ māle mahāmāye sarvaśaktisvarūpiṇi
Chaturvargastvayi nyastastasmānme siddhidā bhava
Om avighnaṃ kuru māle tvaṃ grhṇāmi dakṣiṇe kare
Japakāle cha siddhyarthaṃ prasīda mama siddhaye
Om akṣamālādhīpataye susiddhiṃ dehi dehi
sarvamantrārthasādhini sādahaya sādahaya sarvasiddhi
parikalpaya parikalpaya me svāhā

‘Om aiṃ hrīṃ klīm chāmuṇḍāyai vichche’

Guhyātiguhyagoptrī tvaṃ grhṇāṣmatkṛtaṃ japam
Siddhirbhavatu me devi tvatprasādānmaheśvari



Saptaśatī Nyāsaḥ

Prathamamadhyamottaracharitrāṇaṃ brahmaviṣṇurudrā ṛṣayaḥ,
śrīmahākālīmahālakṣmīmahāśarasvatyo devatāḥ,
gāyatriyuṣṇiganuṣ ubhaśchhandāṃsi, nandāśākambharībhimāḥ śak-
tayaḥ, raktadantikādurgābhrāmaryo bījāni,
agnivāyusūryāstattvāni, ṛgyajuḥsāmavedā dhyānāni,
sakalakāmanāsiddhaye śrīmahākālīmahālakṣmīmahāśarasvatī-
devatāprītyarthe jape viniyogaḥ

Karanyāsaḥ

Om khaḍginī śūlinī ghorā gadinī chakriṇī tathā
Śaṅkhinī chāpinī bāṇabhuṣuṇḍīparighāyudhā
Aṅguṣṭhābhyāṃ namaḥ

Om śūlena pāhi no devi pāhi khaḍgena chāmbike
Ghaṇṭāsvanena naḥ pāhi chāpajyāniḥsvanena cha
Tarjanībhyāṃ namaḥ

Om prāchyāṃ rakṣa pratīchyāṃ cha chaṇḍike rakṣa dakṣiṇe
Bhrāmaṇenātmaśūlasya uttarasyāṃ tatheśvari
Madhyamābhyāṃ namaḥ

Om saumyāni yāni rūpāṇi trailokye vicharanti te
Yāni chātyarthaghorāṇi tai rakṣāsmāmsthathā bhuvam
Anāmikābhyāṃ namaḥ

Om khaḍgaśūlagadādīni yāni chāstrāṇi te'mbike
Karapallavasaṅgīni tairasmān rakṣa sarvataḥ
Kaniṣṭhikābhyāṃ namaḥ

Om sarvasvarūpe sarveśe sarvaśaktisamanvite
Bhayebhyastrāhi no devi durge devi namo'stu te
Karatalakaraprṣṭhābhyāṃ namaḥ

Hṛdayādinyāsaḥ

Om khaḍginī śūlinī ghorā gadinī chakriṇī tathā
Śaṅkhinī chāpinī bāṇabhuṣuṇḍīparighāyudhā
Hṛdayāya namaḥ

Om śūlena pāhi no devi pāhi khaḍgena chāmbike
Ghaṇṭāsvanena naḥ pāhi chāpajyāniḥsvanena cha
Śīrase svāhā

Om prāchyām rakṣa pratīchyām cha chaṇḍike rakṣa dakṣiṇe
Bhrāmaṇenātmaśūlasya uttarasyām tatheśvari
Śikhāyai vaṣaṭ

Om saumyāni yāni rūpāṇi trailokye vicharanti te
Yāni chātyarthaghorāṇi tai rakṣāsmāmsthā bhuvam
Kavachāya hum

Om khaḍgaśūlagadādīni yāni chāstrāṇi te'mbika
Karapallavaśaṅgīni tairasmān rakṣa sarvataḥ
Netratrayāya vaṣaṭ

Om sarvasvarūpe sarveśe sarvaśaktisamanvite
Bhayebhyastrāhi no devi durge devi namo'stu te
Astrāya phaṭ

Dhyānam

Vidyuddāmasamaprabhām mṛgapatiskandhasthitām bhīṣaṇām
kanyābhiḥ karavālakheṭavilasaddhastābhīrāsevitām
Hastaiśchakragadāsikheṭaviśikhāmśchāpaṃ guṇaṃ tarjanīm
bibhrāṇāmanalātmikām śaśidharām durgām trinetrām bhaje





Śrīdurgāyai namaḥ

1: Atha Śrīdurgāsaptaśatī

Prathamo'dhyāyaḥ

Viniyogaḥ

Om prathamacharitrasya brahmā ṛṣiḥ, mahākālī devatā, gāyatrī
chhandasḥ, nandā śaktiḥ, raktadantikā bījam, agnistattvam, ṛgvedaḥ
svarūpam, śrīmahākālīprītyarthe prathamacharitrajape viniyogaḥ

Dhyānam

Om khaḍgaṃ chakragadeṣuchāpaparighāñchhūlaṃ
bhuśuṇḍiṃ śīraḥ śaṅkhaṃ sandadhatīṃ karaistrināyanāṃ
sarvāṅgabhūṣāvṛtām
Nīlāśmadyutimāsyapādadaśakām seve mahākālikām
yāmastautsvapite harau kamalajo hantuṃ madhuṃ kaiṭabham

Om namaśchaṇḍikāyai

1. 'Om' aiṃ mārkaṇḍeya uvācha

2. Sāvarṇiḥ sūryatanayo yo manuḥ kathyate'ṣṭamaḥ
Nīśāmaya tadutpattiṃ vistarād gadato mama
3. Mahāmāyānubhāvena yathā manvantarādhipaḥ
Sa babhūva mahābhāgaḥ sāvarṇistanayo raveḥ
4. Svārochiṣe'ntare pūrvaṃ chaitravaṃśasamudbhavaḥ
Suratho nāma rājābhūtsamaste kṣitimaṇḍale
5. Tasya pālayataḥ samyak prajāḥ putrānivaursān
Babhūvuḥ śatravo bhūpāḥ kolāvidhvaṃsinastadā
6. Tasya tairabhavad yuddhamatiprabaladaṇḍinaḥ
Nyūnairapi sa tairyuddhe kolāvidhvaṃsibhirjitaḥ
7. Tataḥ svapuramāyāto nijadeśādhipo'bhavat
Ākrāntaḥ sa mahābhāgastaistadā prabalāribhiḥ
8. Amātyairbalibhirduṣṭairdurbalasya durātmabhiḥ
Kośo balaṃ chāpahṛtaṃ tatrāpi svapure tataḥ

9. Tato mṛgayāvyājena hṛtasvāmyaḥ sa bhūpatiḥ
Ekākiḥ hayamāruhya jagāma gahanam vanam
10. Sa tatrāśramamadrākṣīd dvijavaryasya medhasaḥ
Prasāntaśvāpadākīṇam muniśiṣyopaśobhitam
11. Tasthau kañchitsa kālam cha muninā tena satkṛtaḥ
Itaśchetaścha vicharamstasminmunivarāśrame
12. So'chintayattadā tatra mamatvākṛṣṭachetanaḥ
Matpūrvaiḥ pālitaḥ pūrvam mayā hīnam puram hi tat
13. Madbhṛtyaistairasadvṛttairdharmataḥ pālyate na vā
Na jāne sa pradhāno me śūrahastī sadāmadaḥ
14. Mama vairivaśam yātaḥ kān bhogānupalapsyate
Ye mamānugatā nityam prasādadhanabhojanaiḥ
15. Anuvṛttiṃ dhruvam te'dya kurvantyanyamahībhṛtām
Asamyagvyayaśīlaistaiḥ kurvadbhiḥ satataḥ vyayam
16. Sañchitaḥ so'tidukkhena kṣayam kośo gamiṣyati
Etachchānyachcha satataḥ chintayāmāsa pāṛthivaḥ
17. Tatra viprāśramābhyāśe vaiśyamekaḥ dadarśa saḥ
Sa pṛṣṭastena kastvam bho hetuśchāgamane'tra kaḥ
18. Saśoka iva kasmāttvam durmanā iva lakṣyase
Ityākarnya vachastasya bhūpateḥ praṇayoditam
19. Pratyuvācha sa tam vaiśyaḥ praśrayāvanato nṛpam

20. Vaiśya uvācha

21. Samādhirnāma vaiśyo'hamutpanno dhaninām kule
22. Putradārairnirastaścha dhanalobhādasādhubhiḥ
Vihīnaścha dhanairdāraiḥ putrairādāya me dhanam
23. Vanamabhyāgato duḥkhī nirastaśchāptabandhubhiḥ
So'ham na vedmi putrāṇām kuśalākuśalātmikām
24. Pravṛttiṃ svajanānām cha dārāṇām chātra saṁsthitāḥ
Kiṃ nu teṣām gr̥he kṣemamakṣemaḥ kiṃ nu
sāmpratam
25. Katham te kiṃ nu sadvṛttā durvṛttāḥ kiṃ nu me sūtāḥ

26. Rājovācha

27. Yairnirasto bhavāṁllubdhaiḥ putradārādibhirdhanaiḥ
28. Teṣu kiṃ bhavataḥ snehamanubadhnāti mānasam

29. Vaiśya uvācha

30. Evametadyathā prāha bhavānasmadgataṃ vachāḥ
31. Kiṃ karomi na badhnāti mama niṣṭhuratāṃ manāḥ
Yaiḥ santyajya piṭṛsnehaṃ dhanalubdhairnirākṛtaḥ
32. Patisvajanaḥārdaṃ cha hārdi teṣveva me manāḥ
Kimetanābhijānāmi jānannapi mahāmate
33. Yatpremapravaṇaṃ chittaṃ viguṇeṣvapi bandhuṣu
Teṣāṃ kṛte me niḥśvāso daurmanasyaṃ cha jāyate
34. Karomi kiṃ yanna manasteṣvapṛīṣu niṣṭhuraṃ

35. Mārkaṇḍeya uvācha

36. Tatastau sahitaṃ vipra taṃ munim samupasthitau
37. Samādhirnāma vaiśyo'sau sa cha pārthivasattamaḥ
Kṛtvā tu tau yathānyāyaṃ yathārhaṃ tena samvidam
38. Upaviṣṭau kathāḥ kāśchichchakraturvaiśyapārthivau

39. Rājovācha

40. Bhagavaṃstvāmahaṃ praṣṭumichchhāmyekaṃ vadasva tat
41. Duḥkhāya yanme manasaḥ svachittāyattatāṃ vinā
Mamatvaṃ gatarājyasya rājyāṅgeṣvakhileṣvapi
42. Jānato'pi yathājñasya kimetanmunisattama
Ayaṃ cha nikṛtaḥ putrairdārairbhṛtyaistathojjhitaḥ
43. Svajanena cha santyaktasteṣu hārdi tathāpyati
Evameṣa tathāhaṃ cha dvāvapyatyantaduḥkhitau
44. Dṛṣṭadoṣe'pi viṣaye mamatvākṛṣṭamānasau
Tatkimetanmahābhāga yanmoho jñāninorapi
45. Mamāsya cha bhavatyeṣā vivekāndhasya mūḍhatā

46. Ṛṣiruvācha

47. Jñānamasti samastasya jantorviṣayagochare
48. Viṣayaścha mahābhāga yāti chaivaṃ pṛthak pṛthak
Divāndhāḥ prāṇinaḥ kechidrātrāvandhāstathāpare
49. Kechiddivā tathā rātrau prāṇinastulyadṛṣṭayaḥ
Jñānino manujāḥ satyaṃ kiṃ tu te na hi kevalam
50. Yato hi jñāninaḥ sarve paśupakṣimṛgādayaḥ
Jñānaṃ cha tanmanuṣyāṇāṃ yatteṣāṃ mṛgapakṣiṇām

51. Manuṣyaṇāṃ cha yatteṣāṃ tulyamanyattathobhayoḥ
Jñāne'pi sati paśyaitān pataṅgāñchhāvachañchuṣu
52. Kaṇamokṣādṛtānmohātpīḍyamānānapi kṣudhā
Mānuṣā manuḥjavyāghra sābhilāṣāḥ sūtān prati
53. Lobhātpṛatyupakārāya nanvetān kiṃ na paśyasi
Tathāpi mamatāvartte mohagarte nipātītāḥ
54. Mahāmāyāprabhāveṇa saṃsārasthitikāriṇā
Tannātra vismayaḥ kāryo yoganidrā jagatpateḥ
55. Mahāmāyā hareśchaiṣā tayā sammohyate jagat
Jñānināmapi chetāṃsi devī bhagavatī hi sā
56. Balādākṛṣya mohāya mahāmāyā prayachchhati
Tayā viśṛjyate viśvaṃ jagadetachcharācharam
57. Saiṣā prasannā varadā nṇāṃ bhavati muktaye
Sā vidyā paramā mukterhetubhūtā sanātanī
58. Saṃsārabandhahetuścha saiva sarveśvareśvarī

59. Rājovācha

60. Bhagavan kā hi sā devī mahāmāyeti yāṃ bhavān
61. Bravīti kathamutpannā sā karmāsyāścha kiṃ dvija
Yatprabhāvā cha sā devī yatsvarūpā yadudbhavā
62. Tatsarvaṃ śrotumichchāmi tvatto brahmavidāṃ vara

63. Ṛṣiruvācha

64. Nityaiva sā jaganmūrtistayā sarvamidaṃ tatam
65. Tathāpi tatsamutpattirbahudhā śrūyatāṃ mama
Devānāṃ kāryasiddhyarthamāvirbhavati sā yadā
66. Utpanneti tadā loke sā nityāpyabhidhīyate
Yoganidrāṃ yadā viṣṇurjagatyekāṇavikṛte
67. Āstīrya śeṣamabhajatkalpānte bhagavān prabhuḥ
Tadā dvāvasurau ghorau vikhyātau madhukaiṭabhaus
68. Viṣṇukarṇamalodbhūtau hantuṃ brahmāṇamudyatau
Sa nābhikamale viṣṇoḥ sthito brahmā prajāpatiḥ
69. Dṛṣtvā tāvasurau chograu prasuptaṃ cha janārdanam
Tuṣṭāva yoganidrāṃ tāmekāgrahṛdayasthitāḥ
70. Vibodhanārthāya harerharinetrakṛtālayāṃ
Viśveśvarīṃ jagaddhātrīṃ sthitisamhārakāriṇīm
71. Nidrāṃ bhagavatīm viṣṇoratulāṃ tejasāḥ prabhuḥ

72. Brahmovācha

73. Tvaṃ svāhā tvaṃ svadhā tvaṃ hi vaṣaṭkāraḥsvarātmikā
74. Sudhā tvamakṣare nitye tridhā mātrātmikā sthitā
Ardhamātrāsthitā nityā yānuchchāryā viśeṣataḥ
75. Tvameva sandhyā sāvitṛī tvaṃ devī jananī parā
Tvayaitaddhāryate viśvaṃ tvayaitatsṛjyate jagat
76. Tvayaitatpālyate devī tvamatsyante cha sarvadā
Viśṣṭau sṛṣṭirūpā tvaṃ sthitiṛūpā cha pālāne
77. Tathā saṃhṛtirūpānte jagato'sya jaganmaye
Mahāvidyā mahāmāyā mahāmedhā mahāsmṛtiḥ
78. Mahāmohā cha bhavati mahādevī mahāsuri
Prakṛistvaṃ cha sarvasya guṇatrayavibhāvinī
79. Kālarātrirmahārātrirmoharātrīścha dāruṇā
Tvaṃ śrīstvamīśvarī tvaṃ hrīstvaṃ buddhirbodhalakṣaṇā
80. Lajjā puṣṭistathā tuṣṭistvaṃ śāntiḥ kṣāntireva cha
Khaḍgini śūlinī ghorā gadinī chakriṇī tathā
81. Śaṅkhinī chāpinī bāṇabhuṣuṇḍīparighāyudhā
Saumyā saumyatarāśeṣasaumyebhyastvatisundarī
82. Parāparāṇām paramā tvameva parameśvarī
Yachcha kiñchitkvachidvastu sadasadvākhilātmike
83. Tasya sarvasya yā śaktiḥ sā tvaṃ kiṃ stūyase tadā
Yayā tvayā jagatsraṣṭā jagatpātyatti yo jagat
84. So'pi nidrāvaśaṃ nītaḥ kastvāṃ stotumiheśvaraḥ
Viṣṇuḥ śarīragrahaṇamahamīśāna eva cha
85. Kāritāste yato'tastvāṃ kaḥ stotuṃ śaktimān bhavet
Sā tvamitthaṃ prabhāvaiḥ svairudāirdevī saṃstutā
86. Mohayitau durādharṣāvasurau madhukaiṭabhau
Prabodhaṃ cha jagatsvāmī nīyatāmachyuto laghu
87. Bodhaścha kriyatāmasya hantumetau mahāsaurau

88. Ṛṣiruvācha

89. Evaṃ stutā tadā devī tāmasī tatra vedhasā
90. Viṣṇoḥ prabodhanārthāya nihantuṃ madhukaiṭabhau
Netrāsyānāsikābāhuhṛdayebhyastathorasaḥ
91. Nirgamya darśane tasthau brahmaṇo'vyaktajanmanah
Uttasthau cha jagannāthastayā mukto janārdanaḥ

92. Ekārṇave'hiśayanāttataḥ sa dadṛśe cha tau
Madhukaiṭabhau durātmānāvativīryaparākramau
93. Krodhaktekṣaṇāvattum brahmāṇaṁ janitodyamau
Samutthāya tatastābhyāṁ yuyudhe bhagavān hariḥ
94. Pañchavarṣasahasrāṇi bāhupraharaṇo vibhuḥ
Tāvapyatibalonmattau mahāmāyāvimohitau
95. Uktavantau varo'smatto vriyatāmiti keśavam

96. Śrībhagavānuvācha

97. Bhavetāmadya me tuṣṭau mama vadhyāvubhāvapi
98. Kimanyena vareṇātra etāvaddhi vṛtaṁ mama

99. Ṛṣiruvācha

100. Vañchitābhyāmiti tadā sarvamāpomayaṁ jagat
101. Vilokya tābhyāṁ gadito bhagavān kamalekṣaṇaḥ
Āvāṁ jahi na yatorvī salilena pariplutā

102. Ṛṣiruvācha

103. Tathetyuktvā bhagavatā śaṅkhachakragadābhṛtā
Kṛtvā chakreṇa vai chchhinne jaghane śirasī tayoh
104. Evameśā samutpannā brahmaṇā saṁstutā svayam
Prabhāvamasyā devyāstu bhūyaḥ śṛṇu vadāmi te
Aiṁ om

Iti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare
devīmāhātmye madhukaiṭabhavadho nāma prathamodhyāyaḥ



2: Dvitiyo'dhyāyaḥ

Viniyogaḥ

Om madhyamacharitrasya viṣṇurṛṣiḥ, mahālakṣmīrdevatā, uṣṇik
chhandah, śākambharī śaktiḥ, durgā bījaḥ, vāyustattvam, yajurvedaḥ
svarūpam, śrīmahālakṣmīprītyarthaḥ madhyamacharitrajape viniyogaḥ

Dhyānam

Om akṣasrakparaśuṃ gadeṣukuliśaṃ padmaṃ dhanuṣkuṇḍikāṃ
daṇḍaṃ śaktimaṣiṃ cha charma jalajaṃ ghaṇṭāṃ surābhājanam
Śūlaṃ pāśasudarśane cha dadhatīm hastaiḥ prasannānanām
seve sairibhamardinīmiha mahālakṣmīm sarojasthitām

1. 'Om hrīm' ṛṣiruvācha

2. Devāsuramabhūdyuddhaṃ pūrṇamabdaśataṃ purā
Mahiṣe'surāṇāmadhipe devānām cha purandare
3. Tatrāsurairmahāvīryairdevasainyaṃ parājitam
Jitvā cha sakalān devānindro'bhūnmahiṣāsuraḥ
4. Tataḥ parājitā devāḥ padmayoniṃ prajāpatim
Puraskṛtya gatāstatra yatreśagaruḍadhvajau
5. Yathāvr̥ttaṃ tayostadvanmahiṣāsurascheṣṭitam
Tridaśāḥ kathayāmāsurdevābhibhavavistaram
6. Sūryendrāgnyanilendūnām yamasya varuṇasya cha
Anyeṣāṃ chādhikārān sa svayamevādhiṣṭhati
7. Svargānnirākṛtāḥ sarve tena devagaṇā bhuvi
Vicharanti yathā martyā mahiṣeṇa durātmanā
8. Etadvaḥ kathitaṃ sarvamamarārivicheṣṭitam
Śaraṇaṃ vaḥ prapannāḥ smo vadhastasya vichintyatām
9. Itthaṃ nīśamya devānām vachāṃsi madhusūdanaḥ
Chakāra kopam śambhuścha bhrukūṭikūṭilānanau
10. Tato'tikopapūrṇasya chakriṇo vadanāttataḥ
Nīśchakrāma mahattejo brahmaṇaḥ śaṅkarasya cha
11. Anyeṣāṃ chaiva devānām śakrādīnām śarīrataḥ
Nirgataṃ sumahattejastachchaikyam samagachchhata

12. Atīva tejasah kūṭam jvalantamiva parvatam
Dadṛśuste surāstatra jvālāvyāptadigantaram
13. Atulam tatra tattejah sarvadevaśarīrajam
Ekastham tadabhūnnārī vyāptalokatrayaṃ tviṣā
14. Yadabhūchchhāmbhavam tejastenāīyata tanmukham
Yāmyena chābhavan keśā bāhavo viṣṇutejasā
15. Saumyena stanayoryugmaṃ madhyam chaindreṇa
chābhavat
Vāruṇena cha jaṅghorū nitambastejasā bhuvah
16. Brahmaṇastejasā pādau tadaṅgulyo'rktejasā
Vasūnām cha karāṅgulyah kaubereṇa cha nāsikā
17. Tasyāstu dantāḥ sambhūtāḥ prājāpatyena tejasā
Nayanatritayaṃ jaiṇe tathā pāvakatejasā
18. Bhruvau cha sandhyayostejah śravaṇāvanilasya cha
Anyeṣāṃ chaiva devānām sambhavastejasām śivā
19. Tataḥ samastadevānām tejorāśisamudbhavām
Tām vilokya mudam prāpuramarā mahiṣārditāḥ
20. Śūlam śūlādviniṣkṛṣya dadau tasyai pinākadhṛk
Chakraṃ cha dattavān kṛṣṇaḥ samutpādy svachakrataḥ
21. Śaṅkham cha varuṇaḥ śaktim dadau tasyai hutāśanaḥ
Māruto dattavāmśchāpaṃ bāṇapūrṇe tatheṣudhī
22. Vajramindraḥ samutpādy kuliśādamarādhipaḥ
Dadau tasyai sahasrākṣo ghaṇṭāmairāvatād gajāt
23. Kāladaṇḍādyamo daṇḍam pāśam chāmbupatirdadau
Prajāpatiśchākṣamālām dadau brahmā kamaṇḍalum
24. Samastaromakūpeṣu nijaraśmīn divākaraḥ
Kālaścha dattavān khaḍgaṃ tasyāścharma cha nirmalam
25. Kṣīrodaśchāmalaṃ hāramajare cha tathāmbare
Chūḍāmaṇiṃ tathā divyaṃ kuṇḍale kaṭakāni cha
26. Ardhachandraṃ tathā śubhraṃ keyūrān sarvabāhuṣu
Nūpurau vimalau tadvad graiveyakamanuttamam
27. Aṅgulīyakaratnāni samastāsvaṅgulīṣu cha
Viśvakarmā dadau tasyai paraśum chātīnirmalam

28. Astrāṇyanekarūpāṇi tathābhedyam cha daṁśanam
Amlānapaṅkajām mālām śirasyurasi chāparām
29. Adadajjaladhistasyai paṅkajam chātisobhanam
Himavān vāhanam siṃham ratnāni vividhāni cha
30. Dadāvaśūnyaṃ surayā pānapātram dhanādhipaḥ
Śeṣaścha sarvanāgeśo mahāmaṇivibhūṣitam
31. Nāgahāram dadau tasyai dhatte yaḥ pṛthivīmimām
Anyairapi surairdevī bhūṣaṇairāyudhaistathā
32. Sammānitā nanādochchaiḥ sāttahāsam muhurmuḥ
Tasyā nādena ghoreṇa kṛtsnamāpūritam nabhaḥ
33. Amāyatātimahatā pratiśabdo mahānabhūt
Chukṣubhuḥ sakalā lokāḥ samudrāścha chakampire
34. Chachāla vasudhā cheluḥ sakalāścha mahīdharāḥ
Jayeti devāścha mudā tāmūchuḥ siṃhavāhinim
35. Tuṣṭuvurmunayaśchainām bhaktinamrātmamūrtayah
Dṛṣṭvā samastam saṃkṣubdham trailokyamamarārayaḥ
36. Sannaddhākhilasainyāste samuttasthurudāyudhāḥ
Āḥ kimetaditi krodhādābhāṣya mahiṣāsuraḥ
37. Abhyadhāvata tam śabdamaśeṣairasurairvṛtaḥ
Sa dadarśa tato devīm vyāptalokatrayām tviṣā
38. Pādākrāntyā natabhuvam kirīṭollikhitāmbaram
Kṣobhitāśeṣapātālām dhanurjyāniḥsvenena tām
39. Diśo bhujaśahasreṇa samantād vyāpya saṃsthitām
Tataḥ pravavṛte yuddham tayā devyā suradviṣām
40. Śastrāstrairbahudhā muktairādīpatadigantaram
Mahiṣāsurasenānīśchikṣurākhyo mahāsuraḥ
41. Yuyudhe chāmaraśchānyaiśchaturāṅgabalānvitaḥ
Rathānāmayutaiḥ ṣaḍbhirudagrākhyo mahāsuraḥ
42. Ayudhyatāyutānām cha sahasreṇa mahāhanuḥ
Pañchāśadbhiścha niyutairasilomā mahāsuraḥ
43. Ayutānām śataiḥ ṣaḍbhirbāṣkalo yuyudhe raṇe
Gajavājisahasraughairanekaiḥ parivāritaḥ
44. Vṛto rathānām koṭyā cha yuddhe tasminnayudhyata
Bīḍālākhyo'yutānām cha pañchāśadbhirathāyutaiḥ

45. Yuyudhe saṃyuge tatra rathānāṃ parivāritāḥ
Anye cha tatrāyutaśo rathanāgahayairvṛtāḥ
46. Yuyudhuḥ saṃyuge devyā saha tatra mahāsurāḥ
Koṭikoṭisahastraistu rathānāṃ dantināṃ tathā
47. Hayānāṃ cha vṛto yuddhe tatrābhūnmahiṣāsuraḥ
Tomarairbhindipālaischa śaktibhirmusalaistathā
48. Yuyudhuḥ saṃyuge devyā khaḍgaiḥ paraśupattiśaiḥ
Kechichcha chikṣipuḥ śaktiḥ kechitpāsāṃstathāpare
49. Devīm kaḍgaprahāraistu te tām hantum prachakramuḥ
Sāpi devī tatastāni śāstrānyastrāṇi chaṇḍikā
50. Līlayaiva prachichchheda nijaśāstrāstravarṣiṇī
Anāyastānanā devī stūyamānā surarṣibhiḥ
51. Mumochāsura deheṣu śāstrānyastrāṇi cheśvarī
So'pi kruddho dhutasaṭo devyā vāhanakesarī
52. Chachārāsurasainyeṣu vaneṣviva hutāśanaḥ
Niḥśvāsān mumuche yāṃścha yudhyamānā raṇe'mbikā
53. Ta eva sadyaḥ sambhūtā gaṇāḥ śatasahasraśaḥ
Yuyudhuste paraśubhirbhindipālāsipattiśaiḥ
54. Nāśayanto'suragaṇān devīśaktyupabrṃhitāḥ
Avādayanta paṭahān gaṇāḥ śaṅkhāṃstathāpare
55. Mṛdaṅgāṃścha tathaivānye tasmin yuddhamahotsave
Tato devī trisūlena gadayā śaktivṛṣṭibhiḥ
56. Khaḍgādibhiścha śataśo nijaghāna mahāsurān
Pātayāmāsa chaivānyān ghaṇṭāsvanavimohitān
57. Asurān bhuvi pāśena baddhvā chānyānakarṣayat
Kechid dvidhā kṛtāstikṣṇaiḥ khaḍgapātaistathāpare
58. Vipothitā nipātena gadayā bhuvi śerate
Vemuścha kechidrudhiraṃ musalena bhṛsaṃ hatāḥ
59. Kechinnipatitā bhūmau bhinnāḥ sūlena vakṣasi
Nirantarāḥ śaraugheṇa kṛtāḥ kechidraṇājire
60. Śyenānukāriṇaḥ prāṇān mumuchustridaśārdanāḥ
Keṣāñchid bāhavaśchhinnāśchhinnagrīvāstathāpare
61. Śīrāṃsi peturanyeṣāmany madhye vidāritāḥ
Vichchinnajaṅghāstvapare petururvyaṃ mahāsurāḥ

62. Ekabāhvakṣicharaṇāḥ kechiddevyā dvidhā kṛtāḥ
Chhinne'pi chānye śīrasi patitāḥ punarutthitāḥ
63. Kabandhā yuyudhurdevyā gr̥hitaparamāyudhāḥ
Nanṛtuśchāpare tatra yuddhe tūryalayāśritāḥ
64. Kabandhāśchhinnaśīrasaḥ khaḍgaśaktyr̥ṣṭipāṇayaḥ
Tiṣṭha tiṣṭheti bhāṣanto devīmānye mahāsurāḥ
65. Pāitai rathanāgāśvairasuraiścha vasundharā
Agamyā sābhavattatra yatrābhūtsa mahāraṇaḥ
66. Śoṇitaughā mahānadyaḥ sadyastatra prasusruvuḥ
Madhye chāsurasainyasya vāraṇāsurasavājinām
67. Kṣaṇena tanmahāsainyamasurāṇām tathāmbikā
Ninye kṣayaṃ yathā vahnistr̥ṇadārumahāchayam
68. Sa cha siṃho mahānādamutsr̥jandhutakesaraḥ
Śarīrebhyo'marārīṇāmasūniva vichinvati
69. Devyā gaṇaiścha taistatra kṛtaṃ yuddhaṃ mahāsuraiḥ
Yathaiśāṃ tutuṣurdevāḥ puṣpavr̥ṣṭimucho divi
Om

Iti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare
devīmāhātmye mahiṣāsurasainyavadho nāma dvitīyo'dhyāyaḥ



3: Tṛtīyo'dhyāyaḥ

Dhyānam

Om udyadbhānusahasrakāntimarunaḥkṣaumāṃ śiromālikāṃ
raktāliptapayodharāṃ japavaṭiṃ vidyāmabhītiṃ varam
Hastābjairdadhatīṃ trinetravilasadvaktrāravindaśriyaṃ
devīṃ baddhahimāṃśuratnamukuṭāṃ vande'ravindasthitām

1. 'Om' ṛṣiruvācha

2. Nihanyamānaṃ tatsainyamavalokya mahāsurah
Senānīśchikṣurah kopādyayau yoddhumathāmbikām
3. Sa devīṃ śaravarṣeṇa vavarṣa samare'surah
Yathā merugireḥ śṛṅgaṃ toyavarṣeṇa toyadaḥ
4. Tasyachchittvā tato devī līlayaiva śarotkarān
Jaghāna turagān bāṇairyantāraṃ chaiva vājinām
5. Chichchheda cha dhanuḥ sadyo dhvajam
chātisamuchchritam
Vivyādha chaiva gātreṣu chhinnadhanvānamāśugaiḥ
6. Sachchinnadhanvā viratho hatāśvo hatasārathiḥ
Abhyadhāvata tāṃ devīṃ khaḍgacharmadharo'surah
7. Siṃhamāhatya khaḍgena tīkṣṇadhāreṇa mūrdhani
Ājaghāna bhuje savye devīmapyativegavān
8. Tasyāḥ khaḍgo bhujam prāpya paphāla nṛpanandana
Tato jagrāha śūlam sa kopādarunaḥlochanah
9. Chikṣepa cha tatastattu bhadrakālyāṃ mahāsurah
Jājvalyamānaṃ tejobhī ravibimbamivāmbārāt
10. Dṛṣtvā tadāpatachchhūlam devī śūlamamuñchata
Tachchhūlam śatadhā tena nītaṃ sa cha mahāsurah
11. Hate tasminmahāvīrye mahiṣasya chamūpatau
Ājagāma gajāṛūḍhaśchāmarastridaśārdanaḥ
12. So'pi śaktiṃ mumochātha devyāstāmambikā drutam
Huṅkārabhihatāṃ bhūmau pātayāmāsa niṣprabhām
13. Bhagnāṃ śaktiṃ nipatitāṃ dṛṣtvā krodhasamanvitaḥ
Chikṣepa chāmarah śūlam bāṇaistadapi sāchchhinat

14. Tataḥ siṃhaḥ samutpatya gajakumbhāntare sthitaḥ
Bāhuyuddhena yuyudhe tenochchaistridaśārīṇā
15. Yuddhyamānu tatastau tu tasmānnāgānmahīṃ gatau
Yuyudhāte'tisaṃrabdhau prahāraitidāruṇaiḥ
16. Tato vegāt khamutpatya nipatya cha mṛgārīṇā
Karaprahāreṇa śiraśchāmarasya pṛthakkr̥tam
17. Udagraścha raṇe devyā śilāvṛkṣādibhirhataḥ
Dantamuṣṭitalaiśchaiva karālaścha nipātitaḥ
18. Devī kruddhā gadāpātaiśchūrṇayāmāsa choddhatam
Vāṣkalaṃ bhindipālena bāṇaistāmraṃ tathāndhakam
19. Ugrāsyamugravīryaṃ cha tathaiva cha mahāhanum
Trinetṛā cha triśūlena jaghāna parameśvarī
20. Bīḍālasyaśinā kāyātpātayāmāsa vai śiraḥ
Durdharaṃ durmukhaṃ chobhau śarairninye
yamakṣayam
21. Evaṃ saṅkṣīyamāṇe tu svasainye mahiṣāsuraḥ
Māhiṣeṇa svarūpeṇa trāsayāmāsa tān gaṇān
22. Kāmśchittuṇḍaprahāreṇa khurakṣepaistathāparān
Lāṅgūlatāḍitaṃschānyāñchhṛṅgābhyāṃ cha vidāritān
23. Vegena kāmśchidaparānnādena bhramaṇena cha
Niḥśvāsapavanenānyān pātayāmāsa bhūtale
24. Nipātya pramathānīkamabhyadhāvata so'suraḥ
Siṃhaṃ hantuṃ mahādevyāḥ kopam chakre tato'mbikā
25. So'pi kopānmahāvīryaḥ khurakṣuṇṇamahītalāḥ
Śṛiṅgābhyāṃ parvatānuchchāmśchikṣepa cha nanāda cha
26. Vegabhramaṇavikṣuṇṇā mahī tasya vyaśīryata
Lāṅgūlenāhataśchābdhiḥ plāvayāmāsa sarvataḥ
27. Dhutaśṛṅgavibhinnāscha khaṇḍaṃ khaṇḍaṃ yayurghanāḥ
Śvāsānilāstāḥ śataśo nipeturnabhaso'chalāḥ
28. Iti krodhasamādhmātamāpatantaṃ mahāsuram
Dṛṣṭvā sā chaṇḍikā kopam tadvadhāya tadākarot
29. Sā kṣiptvā tasya vai pāśaṃ taṃ babandha mahāsuram
Tatyāja māhiṣaṃ rūpaṃ so'pi baddho mahāmṛdhe

30. Tataḥ siṃho'bhavatsadyo yāvattasyāmbikā śīraḥ
Chhinatti tāvatpuruṣaḥ khaḍgapāṇiradr̥śyata
31. Tata evāśu puruṣaṃ devī chichchheda sāyakaiḥ
Taṃ khaḍgacharmaṇā sārḍhaṃ tataḥ so'bhūnmahāgajaḥ
32. Kareṇa cha mahāsiṃhaṃ taṃ chakarṣa jagarja cha
Karṣatastu karaṃ devī khaḍgena nirakṣntata
33. Tato mahāsuro bhūyo māhiṣaṃ vapurāsthitaḥ
Tathaiva kṣobhayāmāsa trailokyam sacharācharam
34. Tataḥ kruddhā jaganmātā chaṇḍikā pānamuttamam
Papau punaḥ punaśchaiva jahāśaruṇalochanā
35. Nanarda chāsuraḥ so'pi balavīryamadoddhataḥ
Viṣāṇābhyam cha chikṣepa chaṇḍikāṃ prati bhūdharān
36. Sā cha tān prahitāṃstena chūrṇayanti śaroṭkaraiḥ
Uvācha taṃ madoddhūtamukharāgākulākṣaram

37. Devyuvācha

38. Garja garja kṣaṇaṃ mūḍha madhu yāvatpibāmyaham
Mayā tvayi hate'traiva garjiṣyantyāśu devatāḥ

39. Ṛṣiruvācha

40. Evamuktṛvā samutpatya sārūḍhā taṃ mahāsuram
Pādenākramya kaṇṭhe cha śūlenainamatāḍayat
41. Tataḥ so'pi padā"krāntastayā nijamukhātataḥ
Ardhaniṣkrānta evāśid devyā vīryeṇa saṃvṛtaḥ
42. Ardhaniṣkrānta evāsau yudhyamāno mahāsuraḥ
Tayā mahāsinā devyā śīraśchhittvā nipātitaḥ
43. Tato hāhākṛtaṃ sarvaṃ daityasainyaṃ nanāśa tat
Praharṣaṃ cha paraṃ jagmuḥ sakalā devatāgaṇāḥ
44. Tuṣṭuvustāṃ surā devīm saha divyairmaharṣibhiḥ
Jagurgandharvapatayo nanṛtuśchāpsarogaṇāḥ
Om

Iti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare
devīmāhātmye mahiṣāsuraavadho nāma tṛtīyo'dhyāyaḥ

4: Chaturtho'dhyāyah

Dhyānam

Om kālābhrābhāṃ kaṭākṣairarikulabhayadāṃ
maulibaddhendurekhāṃ

śaṅkhaṃ chakraṃ kṛpāṇaṃ trīśikhamapi karairudvahantīm
trinetṛāṃ

Siṃhaskandhādhirūḍhāṃ tribhuvanamakhilāṃ tejasā pūrayantīm
dhyāyed durgāṃ jayākhyāṃ tridaśaparivṛtāṃ sevītāṃ siddhikāmaiḥ

1. 'Om' ṛṣiruvācha

2. Śakrādayaḥ suragaṇā nihate'tivīrye
tasmindurātmani surāribale cha devyā
Tām tuṣṭuvuḥ praṇatinamraśirodharāṃsā
vāgbhiḥ praharṣapulakodgamachārudehāḥ
3. Devyā yayā tatamidaṃ jagadātmaśaktyā
niśśeṣadevagaṇaśaktisamūhamūrtyā
Tāmambikāmakhiladevamaharṣipūjyāṃ
bhaktyā natāḥ sma vidadhātu śubhāni sā naḥ
4. Yasyāḥ prabhāvatulāṃ bhagavānananto
brahmā haraścha na hi vaktumalaṃ balaṃ cha
Sā chaṇḍikākhilajagatparipālanāya
nāśāya chāśubhabhayasya matiṃ karotu
5. Yā śrīḥ svayaṃ sukṛtināṃ bhavaneṣvalakṣmīḥ
pāpātmanāṃ kṛtadhiyāṃ hṛdayeṣu buddhiḥ
Śraddhā satāṃ kulajanaprabhavasya lajjā
tām tvāṃ natāḥ sma paripālāya devi viśvam
6. Kiṃ varṇayāma tava rūpamachintyametat
kiṃ chātivīryamasurakṣayakāri bhūri
Kiṃ chāhaveṣu charitāni tavādbhūtāni
sarveṣu devyasuradevagaṇādikeṣu
7. Hetuḥ samastajagatāṃ triguṇāpi doṣai-
rna jñāyase hariharādibhirapyapārā
Sarvāśrayākhilamidaṃ jagadaṃśabhūta-
mavyākṛtā hi paramā prakṛtistvamādyā

8. Yasyāḥ samastasuratā samudīraṇena
tṛptiṃ prayāti sakaleṣu makheṣu devi
Svāhāsi vai pitṛgaṇasya cha tṛptihetu-
ruchchāryase tvamata eva janaiḥ svadhā cha
9. Yā muktiheturavichintyamahāvratā tva-
mabhyasyase suniyatendriyatattvasāraiḥ
Mokṣārthibhirmunibhirastasamastadoṣair-
vidyāsi sā bhagavatī paramā hi devi
10. Śabdātmikā suvimalargyajuṣāṃ nidhāna-
mudgītharamyapadapāṭhavatāṃ cha sāmnam
Devī trayī bhagavatī bhavabhāvanāya
vartā cha sarvajagatāṃ paramārtihantrī
11. Medhāsi devi veditākhilāśāstrasārā
durgāsi durgabhavasāgaranaurasāṅgā
Śrīḥ kaitābhāriḥṛdayaikakṛtādhivāsā
gaurī tvameva śāśimaulikṛtapratiṣṭhā
12. Īṣatsahāsamamalaṃ paripūrṇachandra-
bimbānukāri kanakottamakāntikāntam
Atyadbhutaṃ prahr̥tamāttaruṣā tathāpi
vaktraṃ vilokya sahasā mahiṣāsuraṇa
13. Dr̥ṣṭvā tu devi kupitaṃ bhrukuṭīkarāla-
mudyachchhaśāṅkasadr̥śachchhavi yanna sadyaḥ
Prāṇānmumocha mahiṣastadatīva chitraṃ
kairjīvyate hi kupitāntakadarśanena
14. Devi prasīda paramā bhavatī bhavāya
sadyo vināśayasi kopavatī kulāni
Vijñātametadadhunaiva yadastameta-
nnītaṃ balaṃ suvipulaṃ mahiṣāsurasya
15. Te sammatā janapadeṣu dhanāni teṣāṃ
teṣāṃ yaśāṃsi na cha sīdati dharmavargah
Dhanyāsta eva nibhṛtātmajabhṛtyadārā
yeṣāṃ sadābhyudayadā bhavatī prasannā
16. Dharmyāṇi devi sakalāni sadaiva karmā-
ṇyatyādṛtaḥ pratidinaṃ sukr̥tī karoti
Svargaṃ prayāti cha tato bhavatīprasādā-
llokatrāye'pi phaladā nanu devi tena

17. Durge smṛtā harasi bhītimaśeṣajantoh
svasthaiḥ smṛtā matimatīva śubhām dadāsi
Dāridryaduḥkhabhayahāriṇi kā tvadanya
sarvopakāra karaṇāya sadā"rdrachittā
18. Ebhirhatair jagadupaiti sukhaṃ tathaite
kurvantu nāma narakāya chirāya pāpam
Saṃgrāmamṛtyumadhigamya divaṃ prayāntu
matveti nūnamahitān vinihaṃsi devi
19. Dṛṣṭvaiva kiṃ na bhavatī prakaroti bhasma
sarvāsuraṇariṣu yatprahiṇoṣi śaṣtram
Lokān prayāntu ripavo'pi hi śaṣtrapūtā
itthaṃ matirbhavati teṣvapi te'tisādhvī
20. Khaḍgaprabhānikaravisphuraṇaistathograiḥ
śūlāgrakāntinivahena dṛṣo'suraṇām
Yannāgatā vilayamaṃśumadindukhaṇḍa-
yogyānanaṃ tava vilokayatām tadetat
21. Durvṛttavṛttaśamanaṃ tava devi śīlaṃ
rūpaṃ tathaitadavichintyamatulyamanyaiḥ
Vīryaṃ cha hantrī hṛtadevaparākramaṇām
vairiṣvapi prakāṭitaiva dayā tvayettham
22. Kenopamā bhavatu te'sya parākramasya
rūpaṃ cha śatrubhayakāryatihāri kutra
Chitte kṛpā samaraniṣṭhuratā cha dṛṣṭā
tvayyeva devi varade bhuvanatrāye'pi
23. Trailokyametadakhilaṃ ripunāśanena
trātaṃ tvayā samaramūrdhani te'pi hatvā
Nītā divaṃ ripugaṇā bhayamapyapāsta-
masmākamunmadasurāribhavaṃ namaste
24. Śūlena pāhi no devi pāhi khaḍgena chāmbike
Ghaṇṭāsvanena naḥ pāhi chāpajyāniḥsvanena cha
25. Prāchyām rakṣa pratīchyām cha chaṇḍike rakṣa dakṣiṇe
Bhrāmaṇenātmaśūlasya uttarasyām tatheśvari
26. Saumyāni yāni rūpāṇi trailokye vicharanti te
Yāni chātyarthaghorāṇi tai rakṣāsmāmstathā bhuvam
27. Khaḍgaśūlagadādīni yāni chāstrāṇi te'mbike
Karapallavaśaṅgīni tairasmān rakṣa sarvataḥ

28. Ṛṣiruvācha

29. Evaṃ stutā surairdivyaiḥ kusumairnandanodbhavaḥ
Architā jagatāṃ dhātrī tathā gandhānulepanaiḥ
30. Bhaktyā samastaistridaśairdivyairdhūpaistu dhūpitā
Prāha prasādasumukhī samastān praṇatān surān

31. Devyuvācha

32. Vriyatāṃ tridaśāḥ sarve yadasmatto'bhivāñchhitam

33. Devā ūchuḥ

34. Bhagavatya kṛtaṃ sarvaṃ na kiñchidavaśiṣyate
35. Yadayam nihataḥ śatrurasmākaṃ mahiṣāsuraḥ
Yadi chāpi varo deyastvayāsmākaṃ maheśvari
36. Saṃsmṛtā saṃsmṛtā tvam no hiṃsethāḥ paramāpadaḥ
Yaścha martyaḥ stavairebhstvām stoṣatyamalānane
37. Tasya vittarddhivibhavairdhanadārādisampadām
Vṛddhaye'smatprasannā tvam bhavethāḥ sarvadāmbike

38. Ṛṣiruvācha

39. Iti prasāditā devairjagato'rthe tathā'tmanah
Tathetyuktivā bhadrakālī babhūvāntarhitā nṛpa
40. Ityetatkathitaṃ bhūpa sambhūtā sā yathā purā
Devī devaśarīrebhyo jagattrayahitaiṣiṇī
41. Punaścha gaurīdehātsā samudbhūtā yathābhavat
Vadhāya duṣṭadaityānāṃ tathā śumbhaniśumbhayoḥ
42. Rakṣaṇāya cha lokānāṃ devānāmupakāriṇī
Tachchhṛṇuṣva mayā"khyātāṃ yathāvatkathayāmi te
Hṛīm om

Iti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare
devīmāhātmye śakrādistutirnāma chaturtho'dhyāyaḥ



5: Pañchamo'dhyāyaḥ

Viniyogaḥ

Om asya śrīuttaracaritrasya rudra ṛṣiḥ,
mahāsarasvatī devatā, anuṣṭup chhandaḥ, bhīmā śaktiḥ,
bhrāmārī bījam, sūryastattvam, sāmavedaḥ svarūpam,
mahāsarasvatīprītyarthe uttaracharitrapāṭhe viniyogaḥ

Dhyānam

Om ghaṇṭāsūlahalāni śaṅkhamusale cakram
dhanuḥ sāyakam
hastābjairdadhatīm ghanāntavilasachchhītāmśutulyaprabhām
Gaurīdehasamudbhavām trijagatāmādhārabhūtām mahā-
pūrvāmātra sarasvatīmanubhaje śumbhādidaityārdinīm

1. 'Om klīm' ṛṣiruvācha

1. Purā śumbhaniśumbhābhyāmasurābhyām śachīpateḥ
Trailokyam yajñabhāgāścha hṛtā madabalāśrayāt
2. Tāveva sūryatām tadvadadhikāram tathaindavam
Kauberamatha yāmyam cha chakrāte varuṇasya cha
3. Tāveva pavanarddhiḥ cha chakraturvahnikarma cha
Tato devā vinirdhūtā bhraṣṭarājyāḥ parājītāḥ
4. Hṛtādhikārāstridaśāstābhyām sarve nirākṛtāḥ
Mahāsurābhyām tām devīm saṁsmarantyaparājītām
5. Tayāsmākaḥ varo datto yathā"patsu smṛtākhlilāḥ
Bhavatām nāśayiṣyāmi tatkṣaṇātparamāpadaḥ
6. Iti kṛtvā matiḥ devā himavantam nageśvaram
Jagmustatra tato devīm viṣṇumāyām pratuṣṭuvuḥ

8. Devā ūchuḥ

9. Namō devyai mahādevyai śivāyai satatam namaḥ
Namaḥ prakṛtyai bhadṛāyai niyatāḥ praṇatāḥ sma tām
10. Raudrāyai namō nityāyai gauryai dhātryai namō namaḥ
Jyotsnāyai chendurūpiṇyai sukhāyai satatam namaḥ

11. Kalyāṇyai praṇatām vṛddhyai siddhyai kurmo namo namaḥ
Nairṛtyai bhūbhṛtām lakṣmyai śarvāṇyai te namo namaḥ
12. Durgāyai durgapārāyai sārāyai sarvakāriṇyai
Khyātyai tathaiva kṛṣṇāyai dhūmrāyai satatam namaḥ
13. Atisaumyātiraudrāyai natāstasyai namo namaḥ
Namo jagatpratiṣṭhāyai devyai kṛtyai namo namaḥ
14. Yā devī sarvabhūteṣu viṣṇumāyeti śabdītā
namastasyai 15. Namastasyai 16. Namastasyai namo namaḥ
17. Yā devī sarvabhūteṣu chetanetyabhidhīyate
namastasyai 18. Namastasyai 19. Namastasyai namo namaḥ
20. Yā devī sarvabhūteṣu buddhirūpeṇa saṁsthitā
namastasyai 21. Namastasyai 22. Namastasyai namo namaḥ
23. Yā devī sarvabhūteṣu nidrārūpeṇa saṁsthitā
namastasyai 24. Namastasyai 25. Namastasyai namo namaḥ
26. Yā devī sarvabhūteṣu kṣudhārūpeṇa saṁsthitā
namastasyai 27. Namastasyai 28. Namastasyai namo namaḥ
29. Yā devī sarvabhūteṣuchchhāyārūpeṇa saṁsthitā
namastasyai 30. Namastasyai 31. Namastasyai namo namaḥ
32. Yā devī sarvabhūteṣu śaktirūpeṇa saṁsthitā
namastasyai 33. Namastasyai 34. Namastasyai namo namaḥ
35. Yā devī sarvabhūteṣu tṛṣṇārūpeṇa saṁsthitā
namastasyai 36. Namastasyai 37. Namastasyai namo namaḥ
38. Yā devī sarvabhūteṣu kṣāntirūpeṇa saṁsthitā
namastasyai 39. Namastasyai 40. Namastasyai namo namaḥ
41. Yā devī sarvabhūteṣu jātirūpeṇa saṁsthitā
namastasyai 42. Namastasyai 43. Namastasyai namo namaḥ
44. Yā devī sarvabhūteṣu lajjārūpeṇa saṁsthitā
namastasyai 45. Namastasyai 46. Namastasyai namo namaḥ
47. Yā devī sarvabhūteṣu śāntirūpeṇa saṁsthitā
namastasyai 48. Namastasyai 49. Namastasyai namo namaḥ
50. Yā devī sarvabhūteṣu śraddhārūpeṇa saṁsthitā
namastasyai 51. Namastasyai 52. Namastasyai namo namaḥ
53. Yā devī sarvabhūteṣu kāntirūpeṇa saṁsthitā
namastasyai 54. Namastasyai 55. Namastasyai namo namaḥ

56. Yā devī sarvabhūteṣu lakṣmīrūpeṇa saṁsthitā
namastasyai 57. Namastasyai 58. Namastasyai namo namaḥ
59. Yā devī sarvabhūteṣu vṛttirūpeṇa saṁsthitā
namastasyai 60. Namastasyai 61. Namastasyai namo namaḥ
62. Yā devī sarvabhūteṣu smṛtirūpeṇa saṁsthitā
namastasyai 63. Namastasyai 64. Namastasyai namo namaḥ
65. Yā devī sarvabhūteṣu dayārūpeṇa saṁsthitā
namastasyai 66. Namastasyai 67. Namastasyai namo namaḥ
68. Yā devī sarvabhūteṣu tuṣṭirūpeṇa saṁsthitā
namastasyai 69. Namastasyai 70. Namastasyai namo namaḥ
71. Yā devī sarvabhūteṣu mātṛrūpeṇa saṁsthitā
namastasyai 72. Namastasyai 73. Namastasyai namo namaḥ
74. Yā devī sarvabhūteṣu bhrāntirūpeṇa saṁsthitā
namastasyai 75. Namastasyai 76. Namastasyai namo namaḥ
77. Indriyāṇāmadhiṣṭhātrī bhūtānāṁ chākhileṣu yā
Bhūteṣu satataṁ tasyai vyāptidevyai namo namaḥ
78. Chitirūpeṇa yā kṛtsnametad vyāpya sthitā jagat
namastasyai 79. Namastasyai 80. Namastasyai namo namaḥ
81. Stutā suraiḥ pūrvamabhīṣṭasamśrayā-
ttathā surendreṇa dīneṣu sevītā
Karotu sā naḥ śubhaheturīśvarī
śubhāni bhadraṇyabhihantu chāpadaḥ
82. Yā sāmpratam chodddhatadaityatāpitai-
rasmābhiriśā cha surairnamasyate
Yā cha smṛtā tatkṣaṇameva hanti naḥ
sarvāpado bhaktivinamramūrtibhiḥ

83. Ṛṣiruvācha

84. Evaṁ stavādiyuktānāṁ devānāṁ tatra pārvatī
Snātumabhyāyayau toye jāhnavyā nṛpanandana
85. Sābravīttān surān subhrūrbhavadbhiḥ stūyate'tra kā
Śarīrakośataśchāsyāḥ samudbhūtābravīchchivā
86. Stotraṁ mamaitat kriyate śumbhadaityanirākṛtaiḥ
Devaiḥ sametaiḥ samare niśumbhena parājitaiḥ
87. Śarīrakośādyattasyāḥ pārvatīyā niḥsṛtāmbikā
Kauśikīti samasteṣu tato lokeṣu gīyate

88. Tasyāṃ vinirgatāyāṃ tu kṣṇābhūtsāpi pārvatī
Kāliketi samākhyātā himāchalakṛtāśrayā
89. Tato'mbikāṃ paraṃ rūpaṃ bibhrāṇaṃ sumanoharam
Dadarśa chaṇḍo muṇḍascha bhr̥tyau
śumbhaniśumbhayoḥ
90. Tābhyāṃ śumbhāya chākhyātā atīva sumanoharā
Kāpyāste strī mahārāja bhāsayanti himāchalam
91. Naiva tādṛk kvachidrūpaṃ dṛṣṭaṃ kenachiduttamam
Jñāyatāṃ kāpyasau devī gr̥hyatāṃ chāsureśvara
92. Strīratnamatichārvaṅgī dyotayanti dīśastviṣā
Sā tu tiṣṭhati daityendra tāṃ bhavān draṣṭumarhati
93. Yāni ratnāni maṇayo gajāśvādīni vai prabho
Trailokye tu samastāni sāmprataṃ bhānti te gr̥he
94. Airāvataḥ samānīto gajaratnaṃ purandarāt
Pārijātataruśchāyaṃ tathaivochchaiḥśravā hayaḥ
95. Vimānaṃ haṃsasamyuktametattiṣṭhati teḥ'gaṇe
Ratnabhūtamihānītaṃ yadāśīdvedhaso'dbhutam
96. Nidhīreṣa mahāpadmaḥ samānīto dhaneśvarāt
Kiñjalkinīṃ dadau chābdbhirmālāmamlānapaṅkajāṃ
97. Chhatraṃ te vāruṇaṃ gehe kāñchanasrāvi tiṣṭhati
Tathāyaṃ syandanavaro yaḥ purā"sītprajāpateḥ
98. Mṛtyorutkrāntidā nāma śaktirīśa tvayā hṛtā
Pāśaḥ salilarājasya bhrātustava parigrahe
99. Nīśumbhasyābhdhijātāścha samastā ratnajātayaḥ
Vahnirapi dadau tubhyamagnīśauche cha vāsasī
100. Evaṃ daityendra ratnāni samastānyāhṛtāni te
Strīratnameṣa kalyāṇī tvayā kasmāna gr̥hyate

101. R̥ṣiruvācha

102. Nīśamyeti vachaḥ śumbhaḥ sa tadā chaṇḍamuṇḍayoḥ
Preṣayāmāsa sugrīvaṃ dūtaṃ devyā mahāsuram
103. Iti cheti cha vaktavyā sā gatvā vachanānmama
Yathā chābhyeti samprītyā tathā kāryaṃ tvayā laghu
104. Sa tatra gatvā yatrāste śailoddeśe'tiśobhane
Sā devī tāṃ tataḥ prāha ślakṣṇaṃ madhurayā girā

105. Dūta uvācha

106. Devi daityeśvaraḥ śumbhastrailokye parameśvaraḥ
Dūto'haṃ preṣitastena tvatsakāśamihāgataḥ
107. Avyāhatajñāḥ sarvāsu yaḥ sadā devayoniṣu
Nirjitākhiladaityāriḥ sa yadāha śṛṇuṣva tat
108. Mama trailokyamakhilaṃ mama devā vaśānugāḥ
Yajñabhāgānahaṃ sarvānupāśnāmi pṛthak pṛthak
109. Trailokye vararatnāni mama vaśyānyaśeṣataḥ
Tathaiva gajaratnaṃ cha hṛtvā devendravāhanam
110. Kṣīrodamathanodbhūtamaśvaratnaṃ mamāmaraiḥ
Uchchaiḥśravasasañjñāṃ tatpraṇipatya samarpitam
111. Yāni chānyāni deveṣu gandharveṣūrageṣu cha
Ratnabhūtāni bhūtāni tāni mayyeva śobhane
112. Strīratnabhūtāṃ tvāṃ devi loka manyāmahe vayam
Sā tvamasmānupāgachchha yato ratnabhujō vayam
113. Māṃ vā mamānujaṃ vāpi niśumbhamuruvikramam
Bhaja tvāṃ chañchalāpāṅgi ratnabhūtāsi vai yataḥ
114. Paramaiśvaryamatulaṃ prāpsyase matparigrahāt
Etad buddhyā samālochya matparigrahaṭāṃ vraja

115. Ṛṣiruvācha

116. Ityuktā sā tadā devī gambhīrāntaḥ smitāḥ jagau
Durgā bhagavatī bhadrā yayedam dhāryate jagat

117. Devyuvācha

118. Satyamuktaṃ tvayā nātra mithyā kiñchittvayoditam
Trailokyādhipatiḥ śumbho niśumbhaśchāpi tādṛśaḥ
119. Kiṃ tvatra yatpratijñātaṃ mithyā tatkriyate katham
Śrūyatāmalpabuddhitvātpratijñā yā kṛtā purā
120. Yo māṃ jayati saṅgrāme yo me darpaṃ vyapohati
Yo me pratibalo loka sa me bhartā bhaviṣyati
121. Tadāgachchhatu śumbho'tra niśumbho vā mahāsurāḥ
Māṃ jtvā kiṃ chireṇātra pāṇiṃ grhṇātu me laghu

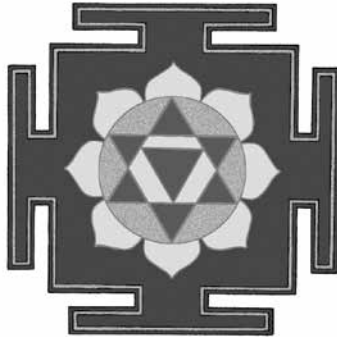
122. Dūta uvācha

123. Avaliptāsi maivaṃ tvaṃ devi brūhi mamāgrataḥ
Trailokye kaḥ pumāmstiṣṭhedagre śumbhaniśumbhayoḥ
124. Anyeṣāmapi daityānāṃ sarve devā na vai yudhi
Tiṣṭhanti sammukhe devi kiṃ punaḥ strī tvamekikā
125. Indrādyāḥ sakalā devāstasthuryeṣāṃ na saṃyuge
Śumbhādīnāṃ kathaṃ teṣāṃ strī prayāsyasi sammukham
126. Sā tvaṃ gachchha mayaivoktā pārśvaṃ
śumbhaniśumbhayoḥ
Keśākarṣaṇanirdhūtagauravā mā gamiṣyasi

127. Devyuvācha

128. Evametad balī śumbho niśumbhaśchātivīryavān
Kiṃ karomi pratijñā me yadanālochitā purā
129. Sa tvaṃ gachchha mayoktaṃ te yadetatsarvamādrtaḥ
Tadāchakṣvāsūrendrāya sa cha yuktaṃ karotu tat
Om

Iti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare
devīmāhātmye devyā dūtasamvādo nāma pañchamo'dhyāyaḥ



6: Ṣaṣṭho'dhyāyaḥ

Dhyānam

Om nāgādhiśvaraviṣṭarāṃ phaṇiphaṇottamaṣoruratnāvalī-
bhāsvaddehalatāṃ divākaranibhāṃ netratrāyodbhāsitāṃ
Mālākumbhakapālanīrajakarāṃ chandrārdhachūḍāṃ parāṃ
sarvajñeśvarabhairavāṅkanilayāṃ padmāvatīṃ chintaye

1. 'Om' ṛṣiruvācha

1. Ityākarma vacho devyāḥ sa dūto'marṣapūritaḥ
Samāchaṣṭa samāgamyā daityarājāya vistarāt
2. Tasya dūtasya tadvākyamākarmyāsurarāt tataḥ
Sakrodhaḥ prāha daityānāmadhipaṃ dhūmrālochanam
3. He dhūmrālochanāśu tvam svasainyaparivāritaḥ
Tāmānaya balād duṣṭāṃ keśākarṣaṇavīhvalām
4. Tatparitrāṇadaḥ kaśchidyadi vottiṣṭhate'paraḥ
Sa hantavyo'maro vāpi yakṣo gandharva eva vā

6. Ṛṣiruvācha

1. Tenājñaptastataḥ śīghraṃ sa daityo dhūmrālochanah
Vṛtaḥ ṣaṣṭyā sahasrāṇāmasurāṇāṃ drutaṃ yayau
2. Sa dṛṣṭvā tāṃ tato devīṃ tuhināchalasaṃsthitām
Jagādochchaiḥ prayāhīti mūlaṃ śumbhaniśumbhayoḥ
3. Na chetprītyādya bhavatī madbhartāramupaiṣyati
Tato balānnayāmyeṣa keśākarṣaṇavīhvalām

10. Devyuvācha

1. Daityeśvareṇa prahito balavān balasaṃvṛtaḥ
Balānnayasi māmevaṃ tataḥ kiṃ te karomyaham

12. Ṛṣiruvācha

1. Ityuktaḥ so'bhyadhāvattāmasuro dhūmrālochanah
Huṅkāreṇaiva taṃ bhasma sā chakārāmbikā tataḥ
2. Atha kruddhaṃ mahāsainyamasurāṇāṃ tathāmbikā
Vavarṣa sāyakaistīkṣṇaistathā śaktiparaśvadhaiḥ

15. Tato dhutasataḥ kopātkṛtvā nādaṃ subhairavam
Papātāsurasenāyāṃ siṃho devyāḥ svavāhanaḥ
16. Kāmśchit karaprahāreṇa daityānāsyena chāparān
Ākrāmya chādhareṇānyān sa jaghāna mahāsuraṇ
17. Keśāñchitpāṭayāmāsa nakhaiḥ koṣṭhāni kesarī
Tathā talaprahāreṇa śirāṃsi kṛtavān pṛthak
18. Vichchinnabāhuśirasah kṛtāstena tathāpare
Papau cha rudhiraṃ koṣṭhādanyeṣāṃ dhutakesaraḥ
19. Kṣaṇena tadbalaṃ sarvaṃ kṣayaṃ nītaṃ mahātmanā
Tena kesariṇā devyā vāhanenātikopinā
20. Śrutvā tamasuraṃ devyā nihataṃ dhūmrалоchanam
Balaṃ cha kṣayitaṃ kṛtsnaṃ devīkesariṇā tataḥ
21. Chukopa daityādhipatiḥ śumbhaḥ prasphuritādharaḥ
Ājñāpayāmāsa cha tau chaṇḍamuṇḍau mahāsaurau
22. He chaṇḍa he muṇḍa balairbahubhiḥ parivāritau
Tatra gachchhata gatvā cha sā samānīyatāṃ laghu
23. Keśeṣvākṛṣya baddhvā vā yadi vaḥ saṃśayo yudhi
Tadāśeṣāyudhaiḥ sarvairasurairvinihanyatām
24. Tasyāṃ hatāyāṃ duṣṭāyāṃ siṃhe cha vinipātite
Śīghramāgamyatāṃ baddhvā gṛhītvā tāmāmbikām
Om

Iti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye śumbh
anīśumbhasenānīdhūmrалоchanavadho nāma ṣaṣṭho'dhyāyaḥ



7: Saptamo'dhyāyaḥ

Dhyānam

Om dhyāyeyaṃ ratnapīṭhe śukakalapāṭhitam śṛṇvatīm
śyāmalāṅgīm
nyastaikāṅghriṃ saroje śaśīśakaladharāṃ vallakīm vādayantīm
Kahlārābaddhamālāṃ niyamitavilasachcholikāṃ raktavastrāṃ
mātaṅgīm śaṅkhaṇḍapātrāṃ madhuramadhumadāṃ
chitrakodbhāsibhālāṃ

1. 'Om' ṛṣiruvācha

2. Ājñaptāste tato daityāśchaṇḍamuṇḍapurogamāḥ
Chaturaṅgalopetā yayurabhyudyatāyudhāḥ
3. Dadṛśuste tato devīmīśaddhāsāṃ vyavasthitām
Siṃhasyopari śailendraśṛṅge mahati kāñchane
4. Te drṣṭvā tāṃ samādātumudyamaṃ chakrurudyatāḥ
Ākrṣṭachāpāsiddharāstathānye tatsamīpagāḥ
5. Tataḥ kopam chakārochchairambikā tānarīn prati
Kopena chāsyā vadanam maṣīvarṇamabhūttadā
6. Bhrukuṭīkuṭilāttasyā lalāṭaphalakāddrutam
Kālī karālavadanā viniṣkrāntāsipāsini
7. Vichitrakhaṭvāṅgadharā naramālāvibhūṣaṇā
Dvīpicharmaparīdhānā śuṣkamāṃsātibhairavā
8. Ativistāravadanā jihvālalanabhīṣaṇā
Nimagnāraktanayanā nādāpūritadinmukhā
9. Sā vegenābhipatitā ghātayantī mahāsurān
Sainye tatra surārīṇāmabhakṣayata tadbalaṃ
10. Pārṣṇigrāhāṅkuśagrāhiyodhaghaṇṭāsamanvitān
Samādāyaikahastena mukhe chikṣepa vāraṇān
11. Tathaiva yodham turagai ratham sārathinā saha
Nikṣipyā vaktre daśanaīścharvayantyatibhairavam
12. Ekam jagrāha keśeṣu grīvāyāmatha chāparam
Pādenākramya chaivānyamurasānyamapothayat

13. Tairmuktāni cha śastrāṇi mahāstrāṇi tathāsuraiḥ
Mukhena jagrāha ruṣā daśanairmathitānyapi
14. Balinām tad balaṃ sarvamasurāṇām durātmanām
Mamardābhakṣayachchānyānanyāmśchātādayattathā
15. Asinā nihatāḥ kechitkechitkhatvāṅgatāḍitāḥ
Jagmurvināśamasurā dantagrābhihatāstathā
16. Kṣaṇena tad balaṃ sarvamasurāṇām nipātitaṃ
Dṛṣṭvā chaṇḍo'bhidudrāva tāṃ kālīmatibhīṣaṇām
17. Śaravarṣairmahābhīmairbhīmākṣīm tāṃ mahāsurāḥ
Chhādayāmāsa chakraścha muṇḍaḥ kṣiptaiḥ sahasraśaḥ
18. Tāni chakrāṇyanekāni viśamānāni tanmukham
Babhuryathārkabimbāni subahūni ghanodaram
19. Tato jahāsātiruṣā bhīmaṃ bhairavanādinī
Kālīkarālavaktrāntardurdarśadaśanojjvalā
20. Utthāya cha mahāsimḥ haṃ devī chaṇḍamadhāvata
Gṛhītṽ chāsya keśeṣu śrastenāsināchchhinat
21. Atha muṇḍo'bhyadhāvattāṃ dṛṣṭvā chaṇḍaṃ nipātitaṃ
Tamapyapātayadbhūmau sā khaḍgābhihatam ruṣā
22. Hataśeṣam tataḥ sainyaṃ dṛṣṭvā chaṇḍaṃ nipātitaṃ
Muṇḍaṃ cha sumahāvīryaṃ diśo bheje bhayāturam
23. Śiraśchaṇḍasya kālī cha gṛhītṽ muṇḍameva cha
Prāha prachaṇḍāṭṭahāsamiśramabhyetya chaṇḍikām
24. Mayā tavātropahṛtau chaṇḍamuṇḍau mahāpaśū
Yuddhayajñe svayaṃ śumbhaṃ niśumbhaṃ cha haniṣyasi

25. R̥ṣiruvācha

26. Tāvānītau tato dṛṣṭvā chaṇḍamuṇḍau mahāsurau
Uvācha kālīm kalyānī lalitaṃ chaṇḍikā vachaḥ
27. Yasmāchchaṇḍaṃ cha muṇḍaṃ cha gṛhītṽ tvamupāgatā
Chāmuṇḍeti tato loke khyātā devī bhaviṣyasi
Om

Iti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare
devīmāhātmye chaṇḍamuṇḍavadho nāma saptamo'dhyāyaḥ

8: Aṣṭamo'dhyāyaḥ

Dhyānam

Om aruṇām karuṇātaraṅgitākṣiṃ
dṛṭapāśāṅkuśabāṇachāpahastām
Aṇimādibhirāvṛtām mayūkhai-
rahamityeva vibhāvaye bhavānīm

1. 'Om' ṛṣiruvācha

2. Chaṇḍe cha nihate daitye muṇḍe cha vinipātite
Bahuleṣu cha sainyeṣu kṣayiteṣvasureśvaraḥ
3. Tataḥ kopaparādhīnachetāḥ śumbhaḥ pratāpavān
Udyogaṃ sarvasainyānām daityānāmādideśa ha
4. Adya sarvabalairdaityāḥ ṣaḍaśītirudāyudhāḥ
Kambūnām chaturaśītirniryāntu svabalairvṛtāḥ
5. Koṭivīryāṇi pañchāśadasurāṇām kulāni vai
Śataṃ kulāni dhaumrāṇām nīrgachchhantu mamājñayā
6. Kālakā daurhṛdā mauryāḥ kālakeyāstathāsuraḥ
Yuddhāya sajjā niryāntu ājñayā tvaṛitā mama
7. Ityājñāpyāsuraṇāṃ śumbho bhairavaśāsanāḥ
Nirjagāma mahāsainyasahasrairbahubhīrvṛtāḥ
8. Āyāntaṃ chaṇḍikā dṛṣṭvā tatsainyamatiḥkṣaṇam
Jyāsvanaiḥ pūrayāmāsa dharaṇīgaganāntaram
9. Tataḥ siṃho mahānādamatīva kṛtavān nṛpa
Ghaṇṭāsavanena tannādamambikā chopabṛmḥayat
10. Dhanurjyāsiṃhaghaṇṭānām nādāpūritadinmukhā
Ninādaibhīṣaṇaiḥ kālī jigye vistāritānānā
11. Taṃ ninādamupaśrutya daityasainyaiśchaturdiśam
Devī siṃhastathā kālī saroṣaiḥ parivāritāḥ
12. Etasminnantare bhūpa vināśāya suradviṣām
Bhavāyāmarasiṃhānāmativīryabalānvitāḥ
13. Brahmeśaguhaviṣṇūnām tathendrasya cha śaktayaḥ
Śarīrebhyo viniṣkramya tadrūpaishchaṇḍikāṃ yauḥ

14. Yasya devasya yadrūpaṃ yathābhūṣaṇavāhanam
Tadvadeva hi tachchaktirasurān yoddhumāyayau
15. Haṃsayuktavimānāgre sākṣasūtrakamaṇḍaluḥ
Āyātā brahmaṇaḥ śaktirbrahmāṇī sābhidhīyate
16. Māheśvarī vṛṣārūḍhā trīśūlavaradhārīṇī
Mahāhivalayā prāptā chandrarekhāvibhūṣaṇā
17. Kaumārī śaktihastā cha mayūravavaravāhanā
Yoddhumabhyāyayau daityānambikā guharūpiṇī
18. Tathaiva vaiṣṇavī śaktirgaruḍopari samsthitā
Śaṅkhachakraḡadāśārṅgakhadḡgahastābhyupāyayau
19. Yajñavārāhamatulaṃ rūpaṃ yā bibhrato hareḥ
Śaktiḥ sāpyāyayau tatra vārāhīṃ bibhratī tanum
20. Nārasimhī ṇṛsimhasya bibhratī sadṛśaṃ vapuḥ
Prāptā tatra saṭākṣepakṣiptanakṣatrasaṃhatiḥ
21. Vajrahastā tathaivaindrī gajarājopari sthitā
Prāptā sahasranayanā yathā śakrastathaiva sā
22. Tataḥ parivṛtastābhirīśāno devaśaktibhiḥ
Hanyantāmasurāḥ śīghraṃ mama prītyā"ha chaṇḍikāṃ
23. Tato devīśarīrāttu viniṣkrāntātibhīṣaṇā
Chaṇḍikāśaktiratryugrā śivāśataninādinī
24. Sā chāha dhūmrajaṭīlamīśānamaparājitā
Dūta tvam gachchha bhagavan pārśvaṃ śumbhaniśumbhayoḥ
25. Brūhi śumbhaṃ niśumbhaṃ cha dānavāvatigarvitau
Ye chānye dānavāstatra yuddhāya samupasthitāḥ
26. Trailokyamindro labhatāṃ devāḥ santu havirbhujāḥ
Yūyaṃ prayāta pātālaṃ yadi jīvitumichchatha
27. Balāvalepādatha chedbhavanto yuddhakāṅkṣiṇāḥ
Tadāgachchhata tṛpyantu machchhivāḥ piśitena vaḥ
28. Yato niyukto dautyena tayā devyā śivaḥ svayam
Śivadūtīti loke'smiṃstataḥ sā khyātimāgatā
29. Te'pi śrutvā vacho devyāḥ śarvākhyaṭaṃ mahāsurāḥ
Amarṣāpūrītā jagmuryatra kātyāyanī sthitā
30. Tataḥ prathamamevāgre śaraśaktyrṣṭivṛṣṭibhiḥ
Vavarṣuruddhatāmarṣāstāṃ devīmamarārayaḥ

- 172

48. Vaiṣṇavīchakrabhinnasya rudhiraśrāvasambhavaḥ
Sahasraśo jagadvyāptaṃ tatpramāṇairmahāsuraḥ
49. Śaktiā jaghāna kaumārī vārāhī cha tathāsinā
Māheśvarī trisūlena raktabījaṃ mahāsuram
50. Sa chāpi gadayā daityaḥ sarvā evāhanat pṛthak
Mātṛī kopasamāviṣṭo raktabījo mahāsuraḥ
51. Tasyāhatasya bahudhā śaktisūlādibhirbhuvī
Papāta yo vai raktaughastenāsañchhataśo'surāḥ
52. Taiśchāsuraśṛksambhūtairasuraḥ sakalaṃ jagat
Vyāptamāsittato devā bhayamājagmuruttamam
53. Tān viṣaṇṇān surān dṛṣṭvā chaṇḍikā prāha satvarā
Uvācha kālīm chāmuṇḍe vistīrṇaṃ vadanam kuru
54. Machchhastrapātasambhūtān raktabindūnmahāsuraṇ
Raktabindoḥ pratīchchha tvaṃ vaktreṇānena veginā
55. Bhakṣayantī chara raṇe tadutpannānmahāsuraṇ
Evameṣa kṣayaṃ daityaḥ kṣīṇarakto gamiṣyati
56. Bhakṣyamāṇāstvayā chogrā na chotpatsyanti chāpare
Ityuktvā tāṃ tato devī śūlenābhijaghāna tam
57. Mukhena kālī jagṛhe raktabījasya śoṇitam
Tato'sāvājaghānātha gadayā tatra chaṇḍikām
58. Na chāsyā vedanāṃ chakre gadāpāto'lpikāmapī
Tasyāhatasya dehāttu bahu susrāva śoṇitam
59. Yatastatatadvaktreṇa chāmuṇḍā sampratīchchhati
Mukhe samudgatā ye'syā raktapātānmahāsuraḥ
60. Tāṃschakhādātha chāmuṇḍā papau tasya cha śoṇitam
Devī śūlena vajreṇa bāṇairasibhirṣṭibhiḥ
61. Jaghāna raktabījaṃ taṃ chāmuṇḍāpītaśoṇitam
Sa papāta mahīpṛṣṭhe śastrasaṅghasamāhataḥ
62. Nīraktaścha mahīpāla raktabījo mahāsuraḥ
Tataste harṣamatulamavāpustridaśā nṛpa
63. Teśāṃ mātṛgaṇo jāto nanartāsṛṇmadoddhataḥ
Om

Iti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare
devīmāhātmye raktabījavadhō nāmāṣṭamo'dhyāyaḥ

9: Navamo'dhyāyaḥ

Dhyānam

Om bandhūkakāñchananibhaṃ ruchirākṣamālāṃ
pāśāṅkuśau cha varadāṃ nijabāhudaṇḍaiḥ
Bibhrāṇaminduśakalābharaṇaṃ trinetra-
mardhāmbikeśamaniśaṃ vapurāśrayāmi

1. 'Om' rājavācha

2. Vichitramidamākhyātāṃ bhagavan bhavatā mama
Devyāścharitamāhātmyaṃ raktabījavadhāśritam
3. Bhūyaśchechchhāmyahaṃ śrotuṃ raktabīje nipātite
Chakāra śumbho yatkarma niśumbhaśchātikopanaḥ

4. Ṛṣiruvācha

5. Chakāra kopamatulaṃ raktabīje nipātite
Śumbhāsuro niśumbhaścha hateṣvanyeṣu chāhave
6. Hanyamānaṃ mahāsainyaṃ vilokyāmarṣamudvahan
Abhyadhāvanīśumbho'tha mukhyayāsurasenayā
7. Tasyāgratastathā prṣṭhe pārśvayoścha mahāsurāḥ
Sandaṣṭauṣṭhapuṭāḥ kruddhā hantuṃ devīmupāyayuh
8. Ājagāma mahāvīryaḥ śumbho'pi svabalairvṛtaḥ
Nihantuṃ chaṇḍikāṃ kopātkṛtvā yuddhaṃ tu mātṛbhiḥ
9. Tato yuddhamatīvāsīddevyā śumbhaniśumbhayoḥ
Śaravarṣamatīvograṃ meghayoriva varṣatoḥ
10. Chichchhedāstāñchharāṃstābhyāṃ chaṇḍikā sva
śarotkaraiḥ
Tādayāmāsa chāṅgeṣu śastraughairasureśvarau
11. Niśumbho niśitaṃ khaḍgaṃ charma chādāya suprabham
Atāḍayanmūrdhni siṃhaṃ devyā vāhanamuttamam
12. Tāḍite vāhane devī kṣurapreṇāsimuttamam
Niśumbhasyāśu chichchheda charma chāpyaṣṭachandrakam
13. Chhinne charmaṇi khaḍge cha śaktiṃ chikṣepa so'suraḥ
Tāmapyasya dvidhā chakre chakreṇābhimukhāgatām

14. Kopādhmāto nīśumbho'tha śūlaṃ jagrāha dānavaḥ
Āyātaṃ muṣṭipātena devī tachchāpyachūrṇayat
15. Āvidhyātha gadāṃ so'pi chikṣepa chaṇḍikāṃ prati
Sāpi devyā trīśūlena bhinnā bhasmatvamāgatā
16. Tataḥ paraśuhastaṃ tamāyāntaṃ daityapuṅgavam
Āhatya devī bāṇaughairapātayata bhūtale
17. Tasminnipatite bhūmau nīśumbhe bhīmavikrame
Bhrātaryatīva saṅkrudhaḥ prayayau hantumambikāṃ
18. Sa rathasthastathātyuchchairgrhītaparamāyudhaiḥ
Bhujairasṭābhiraṭulairvyāpyāśeṣaṃ babhau nabhaḥ
19. Tamāyāntaṃ samālokya devī saṅkhamavādayat
Jyāśabdaṃ chāpi dhanuṣaśchakārātīva duḥsaham
20. Pūrayāmāsa kakubho nijaghaṇṭāsavanena cha
Samastadaityasainyānāṃ tejovadhavidhāyinā
21. Tataḥ siṃho mahānādaistyājitebhamahāmadaih
Pūrayāmāsa gaganam gāṃ tathaiva dīśo daśa
22. Tataḥ kālī samutpatya gaganam kṣmāmatāḍayat
Karābhyaṃ tanninādena prākṣvanāste tirohitāḥ
23. Atīṭṭṭṭahāsamaśivaṃ śivadūti chakāra ha
Taiḥ śabdairasurāstresuḥ śumbhaḥ kopam param yayau
24. Durātmaṃstīṣṭha tiṣṭheti vyājahārāmbikā yadā
Tadā jayetyabhihitaṃ devairākāśasaṃsthitaiḥ
25. Śumbhenāgatya yā śaktirmuktā jvālātibhīṣaṇā
Ayāntī vahnikūṭābhā sā nirastā maholkayā
26. Siṃhanādena śumbhasya vyāptaṃ lokatrayāntaram
Nirghātaniḥsvano ghorō jitavānavanīpate
27. Śumbhamuktāñchharāndevī śumbhastatprahitāñchharān
Chichchheda svaśarairugraiḥ śataśo'tha sahasraśaḥ
28. Tataḥ sā chaṇḍikā kruddhā śūlenābhijaghāna tam
Sa tadābhīhato bhūmau mūrchchhito nipapāta ha
29. Tato nīśumbhaḥ samprāpya chetanāmāttakārmukaḥ
Ājaghāna śarairdevīm kālīm kesariṇam tathā
30. Punaścha kṛtvā bāhūnāmayutaṃ danujeśvaraḥ
Chakrāyudhena ditijaśchhādayāmāsa chaṇḍikāṃ

31. Tato bhagavatī kruddhā durgā durgārtināśinī
Chichchheda tāni chakrāṇi svaśaraiḥ sāyakāṃścha tām
32. Tato niśumbho vegena gadāmādāya chaṇḍikām
Abhyadhāvata vai hantum daityasenāsamāvṛtaḥ
33. Tasyāpatata evāśu gadām chichchheda chaṇḍikā
Khaḍgena śitadhāreṇa sa cha sūlam samādade
34. Śūlahastaṃ samāyāntaṃ niśumbhamamarārdanam
Hṛdi vivyādha sūlena vegāviddhena chaṇḍikā
35. Bhinnasya tasya sūlena hṛdayānniḥsṛto'paraḥ
Mahābalo mahāvīryastiṣṭheti puruṣo vadan
36. Tasya niṣkrāmato devī prahasya svanavattataḥ
Śiraśchichchheda khaḍgena tato'sāvapatadbhuvi
37. Tataḥ simhaśchakhādograṃ daṃṣṭrākṣuṇṇaśirodharān
Asurāṃstāṃstathā kālī śivadūti tathāparān
38. Kaumārīśaktinirbhinnāḥ kechinneśurmahāsurāḥ
Brahmāṇīmantrapūtena toyenānye nirākṛtāḥ
39. Māheśvarītrisūlena bhinnāḥ petustathāpare
Vārāṇi tuṇḍaghātena kechichchūrṇikṛtā bhuvī
40. Khaṇḍaṃ khaṇḍaṃ cha chakreṇa vaiṣṇavyā dānavāḥ kṛtāḥ
Vajreṇa chaindrīhastāgravimuktena tathāpare
41. Kechidvineśurasurāḥ kechinnaṣṭā mahāhavāt
Bhakṣitāśchāpare kālīśivadūtimṛgādhipaiḥ
Om

Iti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare
devīmāhātmye niśumbhavadho nāma navamo'dhyāyaḥ



10: Daśamo'dhyāyaḥ

Dhyānam

Om uttaptahemaruchirāṃ ravichandravahni-
netrāṃ dhanuśśarayutāṅkuśapāśaśūlam
Ramyaairbhujaiścha dadhatīm śivaśaktirūpāṃ
kāmeśvarīm hṛdi bhajāmi dhṛtendulekhām

1. 'Om' ṛṣiruvācha

2. Niśumbhaṃ nihataṃ dṛṣṭvā bhrātaraṃ prāṇasammitam
Hanyamānaṃ balaṃ chaiva śumbhaḥ kruddho'bravīdvachaḥ
3. Balāvalepādduṣṭe tvaṃ mā durge garvamāvaha
Anyāsāṃ balamāśritya yuddhyase yātimānini

4. Devyuvācha

5. Ekaivāhaṃ jagatyatra dvitīyā kā mamāparā
Paśyaitā duṣṭa mayyeva viśantyo madvibhūtayaḥ
6. Tataḥ samastāstā devyo brahmāṇīpramukhā layam
Tasyā devyāstanau jagmurekaivāsittadāmbikā

7. Devyuvācha

8. Ahaṃ vibhūtyā bahubhiriha rūpairyadāsthitā
Tatsamhṛtaṃ mayaikaiva tiṣṭhāmyājau sthira bhava

9. Ṛṣiruvācha

10. Tataḥ pravavṛte yuddhaṃ devyāḥ śumbhasya chobhayoḥ
Paśyatām sarvadevānāmasurāṇām cha dāruṇam
11. Śaravarṣaiḥ śitaiḥ śastraistathāstraiśchaiva dāruṇaiḥ
Tayoryuddhamabhūdbhūyaḥ sarvalokabhayaṅkaram
12. Divyānyastrāṇi śataśo mumuche yānyathāmbikā
Babhañja tāni daityendrastatpratīghātakartṛbhiḥ
13. Muktaṇi tena chāstrāṇi divyāni parameśvari
Babhañja līlayaivograhuṅkārochchāraṇādibhiḥ
14. Tataḥ śaraśatairdevīmāchchhādayata so'suraḥ
Sāpi tatkupitā devī dhanuśchichchheda cheṣubhiḥ

15. Chhinne dhanuṣi daityendrastathā śaktimathādade
Chichchheda devī chakreṇa tāmāpyasya kare sthitām
16. Tataḥ khaḍgamupādāya śatachandraṃ cha bhānumat
Abhyadhāvattadā devīm daityānāmādhipēśvaraḥ
17. Tasyāpatata evāśu khaḍgaṃ chichchheda chaṇḍikā
Dhanurmuktaiḥ śitairbāṇaiścharma chārkakarāmalam
18. Hatāśvaḥ sa tadā daityaśchhinnadhanvā visārathiḥ
Jagrāha mudgaraṃ ghoramambikānidhanodyataḥ
19. Chichchhedāpatatastasya mudgaraṃ niśitaiḥ śaraiḥ
Tathāpi so'bhyadhāvattām muṣṭimudyamya vegavān
20. Sa muṣṭiṃ pātayāmāsa hṛdaye daityapuṅgavaḥ
Devyāstaṃ chāpi sā devī talenorasyatāḍayat
21. Talaprahārābhihato nipapāta mahītale
Sa daityarājaḥ sahasā punareva tathoththitaḥ
22. Utpatya cha pragṛhyochchairdevīm gaganamāsthitaḥ
Tatrāpi sā nirādhārā yuyudhe tena chaṇḍikā
23. Niyuddhaṃ khe tadā daityaśchaṇḍikā cha parasparam
Chakratuḥ prathamam siddhamunivismayakārakam
24. Tato niyuddhaṃ suchiraṃ kṛtvā tenāmbikā saha
Utpātya bhrāmayāmāsa chikṣepa dharaṇītale
25. Sa kṣipto dharaṇīm prāpya muṣṭimudyamya vegitaḥ
Abhyadhāvata duṣṭātmā chaṇḍikānidhanechchhayā
26. Tamāyāntaṃ tato devī sarvadaityajaneśvaram
Jagatyām pātayāmāsa bhittvā śūlena vakṣasi
27. Sa gatāsuḥ papātorvyām devīśūlāgravikṣataḥ
Chālayan sakalām pṛthvīm sābdhidvīpām saparvatām
28. Tataḥ prasannamakhilaṃ hate tasmin durātmani
Jagatsvāsthyamatīvāpa nirmalaṃ chābhavannabhaḥ
29. Utpātameghāḥ solkā ye prāgāsaṃste śamaṃ yayuḥ
Sarito mārgavāhinyastathāsaṃstatra pātite
30. Tato devagaṇāḥ sarve harṣanirbharamānasāḥ
Babhūvurnihate tasmin gandharvā lalitaṃ jaguḥ
31. Avādayaṃstathaivānye nanṛtuśchāpsarogaṇāḥ
Vavuḥ puṇyāstathā vātāḥ suprabho'bhūddivākaraḥ
32. Jajvaluśchāgnayaḥ śāntāḥ śāntā digjanitasvanāḥ
Om

Iti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare
devīmāhātmye śumbhavadho nāma daśamo'dhyāyaḥ

11: Ekādaśo'dhyāyaḥ

Dhyānam

‘Om’ bālaravidyutimindukirīṭāṃ tuṅgakuchāṃ nayanatrayayuktām
Smeramukhīṃ varadāṅkuśapāsābhītikarāṃ prabhaje bhuvaneśīm

1. ‘Om’ ṛṣiruvācha

2. Devyā hate tatra mahāsurendre
sendrāḥ surā vahnipurogamāstām
Kātyāyanīṃ tuṣṭuvuriṣṭalābhād
vikāśivaktrābja vikāśitāśāḥ
3. Devi prapannārtihare prasīda
prasīda mātara jagato'khillasya
Prasīda viśveśvari pāhi viśvaṃ
tvamīśvari devi charācharasya
4. Ādhārabhūtā jagatastvamekā
mahīśvarūpeṇa yataḥ sthitāsi
Apāṃ svarūpasthitayā tvayaita-
dāpyāyate kṛtsnamalaṅghyavīrye
5. Tvaṃ vaiṣṇavī śaktiranantavīryā
viśvasya bījaṃ paramāsi māyā
Sammohitaṃ devi samastametāt
tvaṃ vai prasannā bhuvi muktihetuḥ
6. Vidyāḥ samastāstava devi bhedāḥ
striyaḥ samastāḥ sakalā jagatsu
Tvayaikayā pūritamambayatāt
kā te stutiḥ stavyaparā paroktiḥ
7. Sarvabhūtā yadā devī svargamukti pradāyini
Tvaṃ stutā stutaye kā vā bhavantu paramoktayaḥ
8. Sarvasya buddhirūpeṇa janasya ḥṛdi samsthitē
Svargāpavargade devi nārāyaṇi namo'stu te
9. Kalākāṣṭhādirūpeṇa pariṇāmapradāyini
Viśvayoparatau śakte nārāyaṇi namo'stu te
10. Sarvamaṅgalamaṅgalye śive sarvārthasādhike
Śaraṇye tryambake gauri nārāyaṇi namo'stu te

11. Sṛṣṭisthitivināśānāṃ śaktibhūte sanātani
Guṇāśraye guṇamaye nārāyaṇi namo'stu te
12. Śaraṇāgatadīnārtaparitrāṇaparāyaṇe
Sarvasyārtihare devi nārāyaṇi namo'stu te
13. Haṃsayuktavimānasthe brahmāṇīrūpadhāriṇi
Kauśāmbhaḥkṣarike devi nārāyaṇi namo'stu te
14. Trīśūlachandrāhidhare mahāvṛṣabhavāhini
Māheśvarīśvarūpeṇa nārāyaṇi namo'stu te
15. Mayūrakukkuṭavṛte mahāśaktidhare'naghe
Kaumārīrūpasamsthāne nārāyaṇi namo'stu te
16. Śaṅkhachakraḡadāśārṅgagṛhītaparamāyudhe
Prasīda vaiṣṇavīrūpe nārāyaṇi namo'stu te
17. Gṛhītagramahāchakre daṃṣṭroddhṛtavasundhare
Varāharūpiṇi śive nārāyaṇi namo'stu te
18. Nṛsimharūpeṇogreṇa hantum daityān kṛtodyame
Trailokyatrāṇasahite nārāyaṇi namo'stu te
19. Kirīṭiṇi mahāvajre sahasranayanojjvale
Vṛtraprāṇahare chandri nārāyaṇi namo'stu te
20. Śivadūtīśvarūpeṇa hatadaityamahābale
Ghorarūpe mahārāve nārāyaṇi namo'stu te
21. Daṃṣṭrākarālavadane śiromālāvibhūṣaṇe
Chāmuṇḍe muṇḍamathane nārāyaṇi namo'stu te
22. Lakṣmi lajje mahāvidye śraddhe puṣṭisvadhe dhruve
Mahārātri mahā'vidye nārāyaṇi namo'stu te
23. Medhe sarasvati vare bhūti bābhavi tāmāsi
Niyate tvam prasīdeśe nārāyaṇi namo'stu te
24. Sarvasvarūpe sarveśe sarvaśaktisamanvite
Bhayebhyastrāhi no devi durge devi namo'stu te
25. Etatte vadanaṃ saumyaṃ lochanatrayabhūṣitam
Pātu naḥ sarvabhītibhyaḥ kātyāyani namo'stu te
26. Jvālākārālamatyugramaśeṣāsurasūdanam
Trīśūlaṃ pātu no bhīterbhadrakālī namo'stu te
27. Hinasti daityatejāṃsi svanenāpūrya yā jagat
Sā ghaṇṭā pātu no devi pāpebhyo'naḥ sūtāniva
28. Asurāsṛgvasāpaṅkacharchitaste karojjvalaḥ
Śubhāya khaḍgo bhavatu chaṇḍike tvāṃ natā vayam

29. Rogānaśeṣānapahaṃsi tuṣṭā
ruṣṭā tu kāmān sakalānabhiṣṭān
Tvāmāśritānāṃ na vipannarāṇāṃ
tvamāśritā hyāśrayatāṃ prayānti
30. Etatkṛtaṃ yatkadanaṃ tvayādyā
dharmadviṣāṃ devi mahāsurāṇāṃ
Rūpairanekairbahudhā"tmamūrtiṃ
kṛtvāmbike tatprakaroti kānyā
31. Vidyāsu śāstreṣu vivekadīpe-
ṣvādyeṣu vākyeṣu cha kā tvadanyā
Mamatvagarte'timahāndhakāre
vibhrāmayatyetadatīva viśvam
32. Rakṣāṃsi yatrograviṣāścha nāgā
yatrārayo dasyubalāni yatra
Dāvānalo yatra tathābhimadhye
tatra sthitā tvaṃ paripāsi viśvam
33. Viśveśvari tvaṃ paripāsi viśvaṃ
viśvātmikā dhārayasīti viśvam
Viśveśavandya bhavati bhavanti
viśvāśrayā ye tvayi bhaktinamrāḥ
34. Devi prasīda paripālāya no'ribhite-
rnityam yathāsuravadhādadhunaiva sadyaḥ
Pāpāni sarvajagatāṃ praśamaṃ nayāsu
utpātapākajanitāṃścha mahopasargān
35. Praṇatānāṃ prasīda tvaṃ devi viśvārtihārīṇi
Trailokyavāsināmīdye lokānāṃ varadā bhava

36. Devyuvācha

37. Varadāhaṃ suragāṇā varam yanmanasechchatha
Taṃ vṛṇudhvaṃ prayachchhāmi jagatāmupakāram

38. Devā ūchuḥ

39. Sarvābādhāpraśamaṃ trailokyasyākhileśvari
Evameva tvayā kāryasmaadvairivinaśanam

40. Devyuvācha

41. Vaivasvate'ntare prāpte aṣṭāviṃśatime yuge
Śumbho niśumbhaśchaivānyāvutpatsyete mahāsurau
42. Nandagopagrhe jātā yaśodāgarbhasambhavā
Tatastau nāśayiṣyāmi vindhyāchalanivāsini
43. Punarapyatiraudreṇa rūpeṇa pṛthivītale
Avatīrya haniṣyāmi vaiprachittāmstu dānavān
44. Bhakṣayantyāścha tānugrān vaiprachittānmahāsurān
Raktā dantā bhaviṣyanti dādimīkusumopamāḥ
45. Tato māṃ devatāḥ svarge martyaloke cha mānavāḥ
Stuvanto vyāhariṣyanti satataṃ raktadantikām
46. Bhūyaścha śatavārṣikyāmanāvṛṣṭyāmanambhasi
Munibhiḥ saṃstutā bhūmau sambhaviṣyāmyayonijā
47. Tataḥ śatena netrāṇāṃ nirīkṣiṣyāmi yanmunīn
Kīrtayiṣyanti manuḥjāḥ śatākṣīmiti māṃ tataḥ
48. Tato'hamakhilam lokamātmadehasamudbhavaiḥ
Bhariṣyāmi surāḥ śākairāvṛṣṭeḥ prāṇadhārakaiḥ
49. Śākambharīti vikhyātiṃ tadā yāsyāmyahaṃ bhuvi
Tatraiva cha vadhiṣyāmi durgamākhyam mahāsuram
50. Durgā devīti vikhyātaṃ tanme nāma bhaviṣyati
Punaśchāhaṃ yadā bhīmaṃ rūpaṃ kṛtvā himāchale
51. Rakṣāṃsi bhakṣayiṣyāmi munīnāṃ trāṇakāraṇāt
Tadā māṃ munayaḥ sarve stoṣyantyānamramūrtayaḥ
52. Bhīmā devīti vikhyātaṃ tanme nāma bhaviṣyati
Yadāruṇākhyastrailokye mahābādhāṃ kariṣyati
53. Tadāhaṃ bhrāmaram rūpaṃ kṛtvā'saṅkhyeyaṣaṭpadam
Trailokyasya hitārthāya vadhiṣyāmi mahāsuram
54. Bhrāmarīti cha māṃ lokāstadā stoṣyanti sarvataḥ
Itthaṃ yadā yadā bādhā dānavotthā bhaviṣyati
55. Tadā tadāvatīryāhaṃ kariṣyāmyarisaṅkṣayam
Om

Iti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare
devīmāhātmye devyāḥ stutirṇāmaikādaśo'dhyāyaḥ

12: Dvādaśo'dhyāyaḥ

Dhyānam

Om vidyuddāmasamaprabhāṃ mṛgapatiskandhasthitāṃ bhīṣaṇāṃ
kanyābhiḥ karavālakheṭavilasaddhastābhirāsevitāṃ
Hastaiśchakragadāsikheṭaviśikhāṃśchāpaṃ guṇaṃ tarjanīṃ
bibhrāṇāmanalātmikāṃ śāsīdharāṃ durgāṃ trinetraṃ bhaje

1. 'Om' devyuvācha

2. Ebhiḥ stavaiścha māṃ nityaṃ stoṣyate yaḥ samāhitaḥ
Tasyāhaṃ sakalāṃ bādhāṃ nāśayiṣyāmyasaṃśayaṃ
3. Madhukaitabhanāśaṃ cha mahiṣāsuraḡhātanam
Kīrtayiṣyanti ye tadvad vadhaṃ śumbhaniśumbhayoḥ
4. Aṣṭamyāṃ cha chaturdaśyāṃ navamyāṃ chaikachetasāḥ
Śroṣyanti chaiva ye bhaktyā mama mātmyamuttamam
5. Na teṣāṃ duṣkṛtaṃ kiñchid duṣkṛtothā na chāpadaḥ
Bhaviṣyati na dāridryaṃ na chaiveṣṭaviyojanam
6. Śatruto na bhayaṃ tasya dasyuto vā na rājataḥ
Na śāstrānalatoyaughātkadāchitsambhaviṣyati
7. Tasmānmamaitanmātmyaṃ paṭhitavyaṃ samāhitaiḥ
Śrotavyaṃ cha sadā bhaktyā paraṃ svastyayanaṃ hi tat
8. Upasargānaśeṣāṃstu mahāmārīsamudbhavān
Tathā trividhamutpātaṃ mātmyaṃ śamayenmama
9. Yatraitatpaṭhyate samyānnityamāyatane mama
Sadā na tadvimokṣyāmi sānnidhyaṃ tatra me sthitam
10. Balipradāne pūjāyāmagrikārye mahotsave
Sarvaṃ mamaitachcharitamuchchāryaṃ śrāvyameva cha
11. Jānatā'jānatā vāpi balipūjāṃ tathā kṛtāṃ
Pratichchhiṣyāmyahaṃ prītyā vahnihomaṃ tathā kṛtam
12. Śaratkāle mahāpūjā kriyate yā cha vārṣikī
Tasyāṃ mamaitanmātmyaṃ śrutvā bhaktisamanvitāḥ
13. Sarvābādhāvinirmukto dhanadhānyasutānvitāḥ
Manuṣyo matprasādena bhaviṣyati na saṃśayaḥ
14. Śrutvā mamaitanmātmyaṃ tathā chotpattayaḥ śubhāḥ
Parākramaṃ cha yuddheṣu jāyate nirbhayaḥ pumān

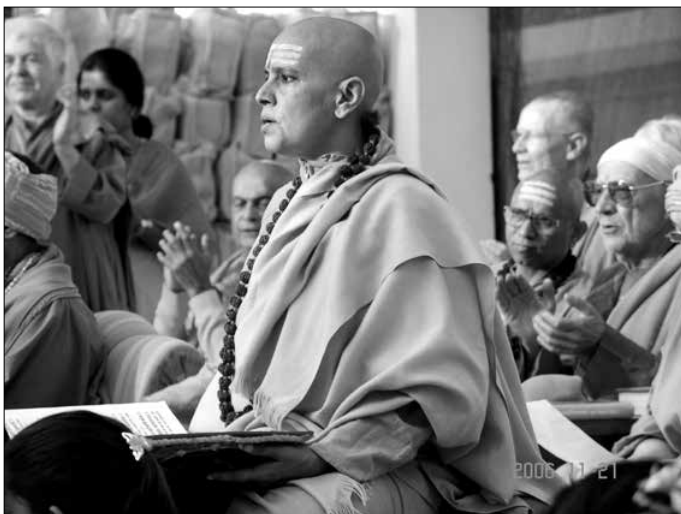
15. Ripavaḥ saṅkṣayaṃ yānti kalyāṇaṃ chopapadyate
Nandate cha kuḷaṃ puṃsāṃ māhātmyaṃ mama śṛṇvatām
16. Śāntikarmaṇi sarvatra tathā duḥsvapnadarśane
Grahapīḍāsu chogrāsu māhātmyaṃ śṛṇuyānmama
17. Upasargāḥ śamaṃ yānti grahapīḍāścha dāruṇāḥ
Duḥsvapnaṃ cha nṛbhirdṛṣṭaṃ susvapnamupajāyate
18. Bālagrahābhibhūtānāṃ bālānāṃ śāntikārakam
Saṅghātabhede cha nṛṇāṃ maitrikaraṇamuttamam
19. Durvṛttānāmaśeṣāṇāṃ balahānikaraṃ param
Rakṣobhūtapīśāchānāṃ paṭhanādeva nāśanam
20. Sarvaṃ mamaitanmāhātmyaṃ mama sannidhikārakam
Paśupuṣpārghyadhūpaiścha gandhadīpaistathottamaiḥ
21. Viprāṇāṃ bhojanairhomaiḥ prokṣaṇīyairaharnīśam
Anyaiścha vividhairbhogaiḥ pradānairvatsareṇa yā
22. Prītirme kriyate sāsmin sakṛtsucharite śrute
Śrutaṃ harati pāpāni tathā"rogyaṃ prayachchhati
23. Rakṣāṃ karoti bhūtebhyo janmanāṃ kīrtanaṃ mama
Yuddheṣu charitaṃ yanme duṣṭadaityanibarhaṇam
24. Tasmiñchhrute vairikṛtaṃ bhayaṃ puṃsāṃ na jāyate
Yuṣmābhiḥ stutayo yāścha yāścha brahmaṛṣibhiḥ kṛtāḥ
25. Brahmaṇā cha kṛtāstāstu prayachchhanti śubhāṃ matim
Araṇye prāntare vāpi dāvāgniparivāritāḥ
26. Dasyubhirvā vṛtaḥ śūnye gr̥hīto vāpi śatrubhiḥ
Siṃhavyāghrānuyāto vā vane vā vanahastibhiḥ
27. Rājñā kruddhena chājñāpto vadhyo bandhagato'pi vā
Āghūrṇito vā vātena sthitaḥ pote mahārṇave
28. Patatsu chāpi śastreṣu saṅgrāme bhṛśadāruṇe
Sarvābādhāsu ghorāsu vedanābhyardito'pi vā
29. Smaranmamaitachcharitaṃ naro muchyeta saṅkaṭāt
Mama prabhāvātsiṃhādyaḥ dasyavo vairiṇastathā
30. Dūrādeva palāyante smarataścharitaṃ mama

31. Ṛṣiruvācha

32. Ityuktvā sā bhagavatī chaṇḍikā chaṇḍavikramā
33. Paśyatāmeva devānāṃ tatraivāntaradhīyata
Te'pi devā nirātaṅkāḥ svādhikārān yathā purā

34. Yajñabhāgabhujaḥ sarve chakrurvinihatārayaḥ
Daityāścha devyā nihate śumbhe devaripau yudhi
35. Jagadvidhvaṃsini tasmin mahogre'tulavikrame
Niśumbhe cha mahāvīrye śeṣāḥ pātālamāyayuh
36. Evaṃ bhagavatī devī sā nityāpi punaḥ punaḥ
Sambhūya kurute bhūpa jagataḥ paripālanam
37. Tayaitanmohyate viśvaṃ saiva viśvaṃ prasūyate
Sā yāchitā cha vijñānaṃ tuṣṭā ṛddhiṃ prayachchhati
38. Vyāptaṃ tayaitatsakalaṃ brahmāṇḍaṃ manujeśvara
Mahākālyā mahākāle mahāmārīśvarūpayā
39. Saiva kāle mahāmārī saiva sṛṣṭirbhavatyajā
Sthitiṃ karoti bhūtānāṃ saiva kāle sanātānī
40. Bhavakāle nṛṇāṃ saiva lakṣmīrvṛddhipradā grhe
Saivābhāve tathā'lakṣmīrvināśāyopajāyate
41. Stutā sampūjitā puṣpaidhūpagandhādibhistathā
Dadāti vittaṃ putrāṃścha matiṃ dharme gatim śubhām
Om

Iti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare
devīmāhātmye phalastutirnām dvādaśo'dhyāyaḥ



13: Trayodaśo'dhyāyaḥ

Dhyānam

Om bālārkamaṇḍalābhāsāṃ chaturbāhuṃ trilochanām
Pāśāṅkuśavarābhītīrdhārayantiṃ śivāṃ bhaje

1. 'Om' ṛṣiruvācha

2. Etatte kathitaṃ bhūpa devīmāhātmyamuttamam
Evam prabhāvā sā devī yayedam dhāryate jagat
3. Vidyā tathaiva kriyate bhagavadviṣṇumāyayā
Tayā tvameṣa vaiśyaścha tathaivānye vivekinaḥ
4. Mohyante mohitāśchaiva mohameṣyanti chāpare
Tāmupaihi mahārāja śaraṇaṃ parameśvarīm
5. Ārādhitā saiva nṛṇāṃ bhogasvargāpavargadā

6. Mārkaṇḍeya uvācha

7. Iti tasya vachaḥ śrutvā surathaḥ sa narādhipaḥ
8. Praṇipatya mahābhāgaṃ tamṛṣiṃ śamsitavratam
Nirviṇṇo'timamatvena rājyāpaharaṇena cha
9. Jagāma sadyastapase sa cha vaiśyo mahāmune
Sandarśanārthamambāyā nadīpulinasamsthitaḥ
10. Sa cha vaiśyastapastepe devīsūktaṃ paraṃ japan
Tau tasmin puline devyāḥ kṛtvā mūrṭiṃ mahimayīm
11. Arhaṇāṃ chakratustasyāḥ puṣpadhūpāgnitarpaṇaiḥ
Nirāhārau yatāhārau tanmanaskau samāhitau
12. Dadatustau baliṃ chaiva nijagātrāsṛgukṣitam
Evaṃ samārādhayatostribhirvarṣairyatātmanoḥ
13. Parituṣṭā jagaddhātrī pratyakṣaṃ prāha chaṇḍikā

14. Devyuvācha

15. Yatprārthyate tvayā bhūpa tvayā cha kulanandana
Mattastatprāpyatām sarvaṃ parituṣṭā dadāmi tat

16. Mārkaṇḍeya uvācha

17. Tato vavre nṛpo rājyamavibhramśyanyajanmani
Atraiva cha nijam rājyam hataśatrubalam balāt
18. So'pi vaiśyastato jñānam vavre nirviṇṇamānasah
Mametyahamiti prājñah saṅgavichyutikārakam

19. Devyuvācha

20. Svalpairahobhirnṛpate svam rājyam prāpsyate bhavān
21. Hatvā ripūnaskhalitaṁ tava tatra bhaviṣyati
22. Mṛtaścha bhūyaḥ samprāpya janma devādivasvataḥ
23. Sāvarṇiko nāma manurbhavān bhuvi bhaviṣyati
24. Vaiśyavarya tvayā yaścha varo'smatto'bhivāñchhitaḥ
25. Taṁ prayachchhāmi saṁsiddhyai tava jñānam bhaviṣyati

26. Mārkaṇḍeya uvācha

27. Iti dattvā taylordevī yathābhilaṣitaṁ varam
28. Babhūvāntarhitā sadyo bhaktyā tābhyāmabhiṣṭutā
Evaṁ devyā varam labdhvā surathaḥ kṣatriyaṛṣabhaḥ
29. Sūryājjanma samāsādyā sāvarṇirbhavitā manuḥ
30. Evaṁ devyā varam labdhvā surathaḥ kṣatriyaṛṣabhaḥ
Sūryājjanma samāsādyā sāvarṇirbhavitā manuḥ
Klīm om

Iti śrīmārkaṇḍeyapurāṇe sāvarṇike manvantare
devīmāhātmye suratha-vaiśyayorvarapradānam
nāma trayodaśo'dhyāyaḥ



Upasaṃhāraḥ

Viniyogaḥ

Śrīgaṇapatirjayati. Om asya śrīnavārṇamantrasya
brahmaviṣṇurudrā ṛṣayaḥ, gāyatriyuṣṇiganuṣṭubhaśchhandāṃsi,
śrīmahākālīmahālakṣmīmahāsarasvatyo devatāḥ, aiṃ bījam,
hrīm śaktiḥ, klīm kīlakam, śrīmahākālīmahālakṣmī-
mahāsarasvatīprītyarthe jape viniyogaḥ

Ṛṣyādinyāsaḥ

Brahmaviṣṇurudraṛṣibhyo namaḥ, śīrasi
Gāyatriyuṣṇiganuṣṭupchhandobhyo namaḥ, mukhe
Mahākālīmahālakṣmīmahāsarasvatīdevatābhyo namaḥ, hṛdi
Aiṃ bījāya namaḥ, guhye
Hrīm śaktaye namaḥ, pādayoḥ
Klīm kīlakāya namaḥ, nābhau

‘Om aiṃ hrīm klīm chāmuṇḍāyai vichche’

Karanyāsaḥ

Om aiṃ aṅguṣṭhābhyām namaḥ
Om hrīm tarjanībhyām namaḥ
Om klīm madhyamābhyām namaḥ
Om chāmuṇḍāyai anāmikābhyām namaḥ
Om vichche kaniṣṭhikābhyām namaḥ
Om aiṃ hrīm klīm chāmuṇḍāyai vichche karatalakara-
pṛṣṭhābhyām namaḥ

Hṛdayādinyāsaḥ

Om aiṃ hṛdayāya namaḥ
Om hrīm śīrase svāhā
Om klīm śikhāyai vaṣaṭ
Om chāmuṇḍāyai kavachāya hum
Om vichche netratrāyāya vaṣaṭ
Om aiṃ hrīm klīm chāmuṇḍāyai vichche astrāya phaṭ

Akṣaranyāsaḥ

Om aiṃ namaḥ, śikhāyāṃ
Om hriṃ namaḥ, dakṣiṇanetre
Om klīṃ namaḥ, vāmanetre
Om chām namaḥ, dakṣiṇakarṇe
Om muṃ namaḥ, vāmakarṇe
Om ḍām namaḥ, dakṣiṇanāsāpuṭe
Om yaiṃ namaḥ, vāmanāsāpuṭe
Om viṃ namaḥ, mukhe
Om chcheṃ namaḥ, guhye

Diṇnyāsaḥ

Om aiṃ prāchyai namaḥ
Om aiṃ āgneyyai namaḥ
Om hriṃ dakṣiṇāyai namaḥ
Om hriṃ nairṛtyai namaḥ
Om klīṃ pratīchyai namaḥ
Om klīṃ vāyavyai namaḥ
Om chāmuṇḍāyai udīchyai namaḥ
Om chāmuṇḍāyai aisānyai namaḥ
Om aiṃ hriṃ klīṃ chāmuṇḍāyai vichche ūrdhvāyai namaḥ
Om aiṃ hriṃ klīṃ chāmuṇḍāyai vichche bhūmyai namaḥ

Dhyānam

1. Khaḍgaṃ chakragadeṣuchāpapariḡhāñchhūlaṃ bhuśuṇḍīm śiraḥ
śaṅkhaṃ sandadhatīm karaistrinayanām sarvaṅgabhuṣāvṛtām
Nīlāsmadyutimāsyapādadaśakām seve mahākālikām
yāmastautsvapite harau kamalajo hantuṃ madhuṃ kaiṭabham
2. Akṣarakparaśuṃ gadeṣukuliśaṃ padmaṃ dhanuḥ kuṇḍikām
daṇḍaṃ śaktimasim cha charma jalajaṃ ghaṇṭām surābhājanam
Śūlaṃ pāśasudarśane cha dadhatīm hastaiḥ prasannānanām
seve sairibhamardinīmiha mahālakṣmīm sarojasthitām
3. Ghaṇṭāśūlalahāni śaṅkhamusale chakraṃ dhanuḥ sāyakam
hastābjairdadhatīm ghaṇṭavilasachchhitāmśutulyaprabhām
Gaurīdehasamudbhavām trijagatāmādhārabhūtām mahā-
pūrvāmatra sarasvatīmanubhaje śumbhādidaityārdinīm

‘Aiṃ hrīṃ akṣamālikāyai namaḥ’

Om māṃ māle mahāmāye sarvaśaktisvarūpiṇi
Chaturvargastvayi nyastastasmānme siddhidā bhava
Om avighnaṃ kuru māle tvaṃ gṛhṇāmi dakṣiṇe kare
Japakāle cha siddhyarthaṃ prasīda mama siddhaye
Om akṣamālādhipataye susiddhiṃ dehi dehi
sarvamantrārthasādhini
sādhaya sādhaya sarvasiddhiṃ parikalpaya parikalpaya
me svāhā



Nyāsaḥ

Guhyātiguhyagoptrī tvam grhāṇāsmatkṛtaṁ japam
Siddhirbhavatu me devi tvatprasādānmaheśvari

Karanyāsaḥ

Om hrīm aṅguṣṭhābhyāṁ namaḥ
Om chaṁ tarjanībhyāṁ namaḥ
Om ḍiṁ madhyamābhyāṁ namaḥ
Om kām anāmikābhyāṁ namaḥ
Om yaiṁ kaniṣṭhikābhyāṁ namaḥ
Om hrīm chaṇḍikāyai karatalakaraṇṣṭhābhyāṁ namaḥ

Hṛdayādinyāsaḥ

Om khaḍgini śūlinī ghorā gadinī chakriṇī tathā
Śaṅkhini chāpini bāṇabhuśuṇḍīparighāyudhā
Hṛdayāya namaḥ
Om śūlena pāhi no devi pāhi khaḍgena chāmbike
Ghaṇṭāsvanena naḥ pāhi chāpajyāniḥsvanena cha
Śirase svāhā
Om prāchyāṁ rakṣa pratīchyāṁ cha chaṇḍike rakṣa dakṣiṇe
Bhrāmaṇenātmaśūlasya uttarasyāṁ tatheśvari
Śikhāyai vaṣaṭ
Om saumyāni yāni rūpāṇi trailokye vicharanti te
Yāni chātyarthaghorāṇi tai rakṣāsmāmsthathā bhuvam
Kavachāya hum
Om khaḍgaśūlagadādīni yāni chāstrāṇi te'mbike
Karapallavasaṅgīni tairasmān rakṣa sarvataḥ
Netratrayāya vaṣaṭ
Om sarvasvarūpe sarveśe sarvaśaktisamanvite
Bhayebyastrāhi no devi durge devi namo'stu te
Astrāya phaṭ

Dhyānam

Om vidyuddāmasamaprabhāṃ mṛgapatiskandhasthitāṃ bhīṣaṇāṃ
kanyābhiḥ karavālakheṭavilasaddhastābhirāsevitāṃ
Hastaiśchakraḡadāsikheṭaviśikhāṃśchāpaṃ guṇaṃ tarjanīṃ
bibhrāṇāmanalātmikāṃ śāsīdharāṃ durgāṃ trinetrāṃ bhaje



Ṛgvedoktaṃ Devīsūktam

Om ahamityaṣṭarchasya sūktasya vāgāmbhṛṇī ṛṣiḥ,
sachchitsukhātmakaḥ sarvagataḥ paramātmā devatā,
dvitīyāya ṛcho jagatī, śiṣṭānām triṣṭup chhandah,
devīmāhātmyapāṭhe viniyogaḥ

Dhyānam

Om siṃhasthā śaśīśekhara marakataprakhyaiśchaturbhirbhujaiḥ
śaṅkhaṃ chakradhanuḥśarāṃścha dadhati netraistribhiḥ śobhitā
Āmuktāṅgadahārakaṅkaṇaraṇatkāñchīraṇannūpurā
durgā durgatihārīṇī bhavatu no ratnollasatkuṇḍalā

Devīsūktam

1. Ahaṃ rudrebhirvasubhiścharāmyahamādityairuta viśvadevaiḥ
Ahaṃ mitrāvaruṇobhā bibharmyahamindrāgnī ahamaśvinobhā
2. Ahaṃ somamāhanasaṃ bibharmyaham
tvaṣṭāramuta pūṣaṇaṃ bhagam
Ahaṃ dadhāmi draviṇaṃ haviṣmate
suprāvye yajamānāya sunvate
3. Ahaṃ rāṣṭrī saṅgamanī vasūnām
chikituṣī prathamā yajñīyānām
Tāṃ mā devā vyadadhuḥ purutrā
bhūristhātrāṃ bhūryyāveśayantīm
4. Mayā so annamatti yo vipaśyati yaḥ
prāṇiti ya īṃ śṛṇotyuktam
Amantavo māṃ ta upa kṣiyanti śrudhi
śruta śraddhivaṃ te vadāmi
5. Ahameva svayamidam vadāmi juṣṭam
devebhiruta mānuṣebhiḥ
Yaṃ kāmaya taṃ tamugraṃ kṛṇomi
taṃ brahmāṇaṃ tamṛṣiṃ taṃ sumedhām
6. Ahaṃ rudrāya dhanurā tanomi brahmadviṣe śarave hantavā u
Ahaṃ janāya samadam kṛṇomyaham dyāvāprthivī ā viveśa

7. Ahaṃ suve pitaramasya mūrdhanmama
yonirapsvantaḥ samudre
Tato vi tiṣṭhe bhuvanānu viśvo-
tāmūḥ dyāḥ varṣmaṇopa spr̥śāmi
8. Ahameva vāta iva pravāmyārabhamāṇā bhuvanāni viśvā
Paro divā para enā pṛthiv yaitāvati mahinā sambabhūva

Durgādvātriṃśannāmamālā

Om durgā durgārtiśamanī durgāpadvinivāriṇī
Durgamachchhedinī durgasādhinī durganāśinī
Durgatoddhāriṇī durganihantrī durgamāpahā
Durgamajñānadā durgadaityalokadavānalā
Durgamā durgamālokā durgamātmavarūpiṇī
Durgamārgapradā durgamavidyā durgamāśritā
Durgamajñānasamsthānā durgamadyānabhāsinī
Durgamohā durgamagā durgamārthavarūpiṇī
Durgamāsurasamhantrī durgamāyudhadhāriṇī
Durgamāṅgī durgamatā durgamā durgameśvarī
Durgabhīmā durgabhāmā durgabhā durgadāriṇī



Śrī-mahiṣāsūramardini-śloka

1. Ayi girinandini nanditamedini viśvavinodini nandinute
Girivaravindhyaśīro'dhinivāsini viṣṇuvilāsini jīṣṇunute
Bhagavati he śītikanṭhakūṭumbini bhūrikūṭumbini bhūtikṛte
Jaya jaya he mahiṣāsūramardini ramyakapardini śailasute
2. Suravaravarṣiṇi durdharadharṣiṇi durmukhamarṣiṇi harṣarate
Tribhuvanapoṣiṇi śāṅkaratoṣiṇi kilviṣamoṣiṇi ghoṣarate
Danujanīroṣiṇi dītisutarōṣiṇi durmadaśoṣiṇi sindhusute
Jaya jaya he mahiṣāsūramardini ramyakapardini śailasute
3. Ayi jagadambamadamba kadambavanapriyāvāsini hāsarate
Śikhariśīromaṇituṅgahimālayaśṛṅganijālāya madhyagate
Madhumadhure madhukaiṭabhagañjini kaiṭabhabhañjini rāsarate
Jaya jaya he mahiṣāsūramardini ramyakapardini śailasute
4. Ayi śatakhaṇḍa vikhaṇḍitaruṇḍa vituṇḍitaśuṇḍa gajādhipate
Ripugajagaṇḍa vidāraṇaḥaṇḍa parākramaśaṇḍa mṛgādhipate
Nijabhujagaṇḍa nipātitaḥaṇḍavipātitaṇḍabhaṭṭādhipate
Jaya jaya he mahiṣāsūramardini ramyakapardini śailasute
5. Ayiraṇadurmada śatruvadhodita durdharanirjara śaktibhṛte
Chaturavichāradhurīṇamahāśiva dūtakṛta pramathādhipate
Duritadurīha durāśayadurmati dānavadūtakṛtāntamate
Jaya jaya he mahiṣāsūramardini ramyakapardini śailasute
6. Ayi śaraṇāgatavairivadhūvara vīravarābhayaadāyakare
Tribhuvana mastaka śūlavirodhi śīro'dhikṛtāmala śūlakare
Dumidumitāmara dundubhināda muhur mukharīkṛta diṇnikare
Jaya jaya he mahiṣāsūramardini ramyakapardini śailasute
7. Ayi nijahuṅkṛtimātra nirākṛta dhūmravilochana dhūmraśate
Samaraviśoṣita śoṇitabīja samudbhavaśoṇita bījalate
Śiva śiva śumbhaniśumbhamahāhava tarpita bhūta piśācharate
Jaya jaya he mahiṣāsūramardini ramyakapardini śailasute
8. Dhanuranuṣaṅga raṇakṣaṇasaṅga parisphuradaṅga naṭatkaṭake
Kanaka piśaṅgaṇṇaṣṭakaniṣaṅgarasadbhaṭṭaśṛṅga haṭāvaṭuke
Kṛtachaturaṅga balakṣitiraṅga ghaṭadbahuraṅga raṭadvaṭuke
Jaya jaya he mahiṣāsūramardini ramyakapardini śailasute

9. Jaya jaya japyajaye jaya śabdaparastuti tatpara viśvanute
Jhaṇajhaṇajhiñjimi jhiṅkṛtanūpura śiñjitamohita bhūtapate
Naṭitanatārdha naṭinaṭanāyaka nāṭitanāṭya sugānarate
Jaya jaya he mahiṣāsūramardini ramyakapardini śailasute
10. Ayi sumanaḥ sumanaḥ sumanaḥ sumanaḥ sumanohara kāntiyute
Śritarajanī rajanī rajanī rajanī rajanīkara vaktravṛte
Sunayanavibhramarabhramarabhramara-bhramara
bhramarādhipate
Jaya jaya he mahiṣāsūramardini ramyakapardini śailasute
11. Mahitamahāhava vallabhatalika vallitarallita bhallirate
Virachitavallika pallikamallika jhillikabhillika vargavṛte
Śrutakṛtaphulla samullasitāruṇatallajapallava sallalite
Jaya jaya he mahiṣāsūramardini ramyakapardini śailasute
12. Aviralagaṇḍagalanmadamedura mattamataṅgaja rājapate
Tribhuvanabhūṣaṇabhūtakālānidhi rūpapayonidhi rājasute
Ayi sudatījana lālasamānasa mohanamanmatha rājasute
Jaya jaya he mahiṣāsūramardini ramyakapardini śailasute
13. Kamaladalāmala komalakānti kalākaliāmala bhālalate
Sakalavilāsa kalānilayakrama kelichalatkala haṃsakule
Alikulasāṅkula kuvalaya maṇḍala maulimiladvakulālikule
Jaya jaya he mahiṣāsūramardini ramyakapardini śailasute
14. Karamuralīravavījitakūjita lajjitakokila mañjūmate
Militapulinda manoharaguñjita rañjitaśaila nikuñjagate
Nijagaṇabhūta mahāśabarīgaṇa raṅgaṇasambṛta kelirate
Jaya jaya he mahiṣāsūramardini ramyakapardini śailasute
15. Kaṭitaṭapīta dukūlavichitra mayūkhatiraskṛta chaṇḍaruche
Praṇatasurāsura maulimaṇisphuradamśūlasannakha
chandaruche
Jitakanakāchala maulimadorjita nirbharakuñjara kuṃbhakuche
Jaya jaya he mahiṣāsūramardini ramyakapardini śailasute
16. Vijita sahasrakaraika sahasrakaraika sahasrakaraikanute
Kṛtasuratāraka saṅgaratāraka saṅgaratāraka sūnusute
Surathasamādhi samānasamādhi samādhisamādhi sujātarate
Jaya jaya he mahiṣāsūramardini ramyakapardini śailasute

17. Padakamalaṃ karuṇānilaye varivasyati yo'nudinaṃ su śive
Ayi kamale kamalānilaye kamalānilayaḥ sa kathaṃ na bhavet
Tava padameva parampadamityanuśīlayato mama kiṃ na śive
Jaya jaya he mahiṣāsuramardini ramyakapardini śailasute
18. Kanakalasatkala śīkajalairanuṣiñchatī te'ṅgaṇaraṅgabhuvam
Bhajati sa kiṃ na śachīkuchakumbha naṭīparirambha
sukhānubhavam
Tavacharaṇaṃ śaraṇaṃ karavāṇi mṛḍāni sadā mayi dehi śivaṃ
Jaya jaya he mahiṣāsuramardini ramyakapardini śailasute
19. Tava vimalendukalaṃ vadanendumalaṃ sakalaṃ nanu kūlayate
Kimu puruhūtapurīndumukhī sumukhībhirasau vimukhīkriyate
Mama tu mataṃ śivanāmadhane bhavati kṛpayā kimu na kriyate
Jaya jaya he mahiṣāsuramardini ramyakapardini śailasute
20. Ayi mayi dīnadayālutayā kṛpayaiḥ tvayā bhavitavyamume
Ayi jagato janani kṛpayāsi yathāsi tathā'numitāsirate
Yaduchitamatra bhavatyurari kurutādudurutāpamapākurute
Jaya jaya he mahiṣāsuramardini ramyakapardini śailasute

Om śāntiḥ śāntiḥ śāntiḥ



Atha Tantroktam Devīsūktam

1. Namō devyai mahādevyai śivāyai satatam namaḥ
Namaḥ prakṛtyai bhadṛāyai niyatāḥ praṇatāḥ sma tām
2. Raudrāyai namo nityāyai gauryai dhātryai namo namaḥ
Jyotsnāyai chendurūpiṇyai sukhāyai satatam namaḥ
3. Kalyāṇyai praṇatām vṛddhyai siddhyai kurmo namo namaḥ
Nairṛtyai bhūbhṛtām lakṣmyai śarvāṇyai te namo namaḥ
4. Durgāyai durgapārāyai sārāyai sarvakāriṇyai
Khyātyai tathaiva kṛṣṇāyai dhūmrāyai satatam namaḥ
5. Atisaumyātiraudrāyai natāstasyai namo namaḥ
Namo jagatpratiṣṭhāyai devyai kṛtyai namo namaḥ
6. Yā devī sarvabhūteṣu viṣṇumāyeti śabditā
Namastasyai namastasyai namastasyai namo namaḥ
7. Yā devī sarvabhūteṣu chetanetyabhidhīyate
Namastasyai namastasyai namastasyai namo namaḥ
8. Yā devī sarvabhūteṣu buddhirūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
9. Yā devī sarvabhūteṣu nidrārūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
10. Yā devī sarvabhūteṣu kṣudhārūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
11. Yā devī sarvabhūteṣuchchhāyārūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
12. Yā devī sarvabhūteṣu śaktirūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
13. Yā devī sarvabhūteṣu tṛṣṇārūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
14. Yā devī sarvabhūteṣu kṣāntirūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
15. Yā devī sarvabhūteṣu jātirūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ

16. Yā devī sarvabhūteṣu lajjārūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
17. Yā devī sarvabhūteṣu śāntirūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
18. Yā devī sarvabhūteṣu śraddhārūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
19. Yā devī sarvabhūteṣu kāntirūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
20. Yā devī sarvabhūteṣu lakṣmīrūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
21. Yā devī sarvabhūteṣu vṛttirūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
22. Yā devī sarvabhūteṣu smṛtirūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
23. Yā devī sarvabhūteṣu dayārūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
24. Yā devī sarvabhūteṣu tuṣṭirūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
25. Yā devī sarvabhūteṣu mātṛrūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
26. Yā devī sarvabhūteṣu bhrāntirūpeṇa saṁsthitā
Namastasyai namastasyai namastasyai namo namaḥ
27. Indriyāṇāmadhiṣṭhātrī bhūtānāṃ chākhileṣu yā
Bhūteṣu satataṃ tasyai vyāptidevyai namo namaḥ
28. Chitirūpeṇa yā kṛtsnametadvyāpya sthitā jagat
Namastasyai namastasyai namastasyai namo namaḥ
29. Stutā suraiḥ pūrvamabhiṣṭasaṁśrayā-
ttathā surendreṇa dineṣu sevītā
Karotu sā naḥ śubhaheturīśvarī
śubhāni bhadraṇyabhihantu chāpadaḥ
30. Yā sāmpratam choddhatadaityatāpitai-
rasmābhiriśā cha surairnamasyate
Yā cha smṛtā tatkṣaṇameva hanti naḥ
sarvāpado bhaktivinamramūrtibhiḥ

Navārṇa Mantra Japa

‘Om aiṃ hrīṃ klīm chāmuṇḍāyai vichche’



Atha Prādhānikam Rahasyam

Om asya śrīsaptaśatīrahasyatrayasya nārāyaṇa
ṛṣiranuṣṭupchhandah, mahākālīmahālakṣmīmahāsarasvatyo
devatā yathoktaphalāvāptyartham jape viniyogaḥ

Rājovācha

1. Bhagavannavatārā me chaṇḍikāyāstvayoditāḥ
Eteṣāṃ prakṛtiṃ brahman pradhānam vaktumarhasi
2. Ārādhyam yanmayā devyāḥ svarūpaṃ yena cha dvija
Vidhinā brūhi sakalam yathāvatpraṇatasya me

Ṛṣiruvācha

3. Idam rahasyam paramamanākhyaṃ prachakṣate
Bhakto'sīti na me kiñchattavāvāchyaṃ narādhipa
4. Sarvasyādyā mahālakṣmīstriguṇā parameśvarī
Lakṣyālakṣyasvarūpā sā vyāpya kṛtsnam vyavasthitā
5. Mātuluṅgam gadāṃ kheṭam pānapātram cha bibhratī
Nāgam liṅgam cha yoniṃ cha bibhratī nṛpa mūrdhani
6. Taptakāñchanavarṇābhā taptakāñchanabhūṣaṇā
Śūnyam tadakhilam svena pūrayāmāsa tejasā
7. Śūnyam tadakhilam lokam vilokya parameśvarī
Babhāra paramam rūpaṃ tamasā kevalena hi

8. Sā bhinnāñjanasaṅkāśā daṃṣṭrāṅkitavarānanā
Viśalalochanā nārī babhūva tanumadhyamā
9. Khaḍgapātraśīraḥkheṭairalaṅkṛtachaturbhujā
Kabandhahāraṃ śīrasā bibhrāṇā hi śīraḥsrajam
10. Sā provācha mahālakṣmīṃ tāmāsī pramadottamā
Nāma karma cha me mātardehi tubhyaṃ namo namaḥ
11. Tāṃ provācha mahālakṣmīstāmasīṃ pramadottamām
Dadāmi tava nāmāni yāni karmāṇi tāni te
12. Mahāmāyā mahākālī mahāmārī kṣudhā tṛṣṇā
Nidrā tṛṣṇā chaikavīrā kālarātrirduratyayā
13. Imāni tava nāmāni pratipādyāni karmabhiḥ
Ebhiḥ karmāṇi te jñātvā yo'dhīte so'snute sukham
14. Tāmityuktvā mahālakṣmīḥ svarūpamaparaṃ nṛpa
Sattvākhyenātīśuddhena guṇenenduprabhaṃ dadau
15. Akṣamālāṅkuśadharā vīṇāpustakadhāriṇī
Sā babhūva varā nārī nāmānyasyai cha sā dadau
16. Mahāvidyā mahāvāṇī bhārātī vāk sarasvatī
Āryā brāhmī kāmadhanurvedagarbhā cha dhīśvarī
17. Athovācha mahālakṣmīmahākālīṃ sarasvatīm
Yuvāṃ janayatāṃ devyau mithune svānurūpataḥ
18. Ityuktvā te mahālakṣmīḥ sasari mithunaṃ svayam
Hiraṇyagarbhau ruchirau strīpūṃsau kamalāsanau
19. Brahman vidhe viriñcheti dhātarityāha taṃ naram
Śrīḥ padme kamale lakṣmītyāha mātā cha tāṃ striyam
20. Mahākālī bhārātī cha mithune sṛjataḥ saha
Etayorapi rūpāṇi nāmāni cha vadāmi te
21. Nīlakaṇṭhaṃ raktabāhuṃ śvetāṅgaṃ chandraśekharam
Janayāmāsa puruṣaṃ mahākālī sitāṃ striyam
22. Sa rudraḥ śaṅkaraḥ sthāṇuḥ kapardī cha trilochanah
Trayī vidyā kāmadhenuḥ sā strī bhāṣākṣarā svarā
23. Sarasvatī striyaṃ gaurīm kṛṣṇaṃ cha puruṣaṃ nṛpa
Janayāmāsa nāmāni tayorapi vadāmi te
24. Viṣṇuḥ kṛṣṇo hṛṣīkeśo vāsudevo janārdanaḥ
Umā gaurī satī chaṇḍī sundarī subhagā śivā

25. Evaṃ yuvatayaḥ sadyaḥ puruṣatvaṃ prapedire
Chakṣuṣmanto nu paśyanti netare'tadvido janāḥ
26. Brahmaṇe pradadau patnīm mahālakṣmīnṛpa trayīm
Rudrāya gaurīm varadāṃ vāsudevāya cha śriyam
27. Svarayā saha saṃbhūya viriñcho'ṇḍamajījanat
Bibheda bhagavān rudrastad gauryā saha vīryavān
28. Aṇḍamadhye pradhānādi kāryajātamabhūnṛpa
Mahābhūtātmakaṃ sarvaṃ jagatsthāvarajaṅgamam
29. Pupoṣa pālayāmāsa tallakṣmyā saha keśavaḥ
Sañjahāra jagatsarvaṃ saha gauryā maheśvaraḥ
30. Mahālakṣmīmahārāja sarvasattvamayīśvarī
Nirākārā cha sākārā saiva nānābhidhānabhṛt
31. Nāmāntarairnirūpyaiṣā nāmnā nānyena kenachit
Om

Iti prādhānikaṃ rahasyaṃ sampūrṇam



Atha Vaikṛtikam Rahasyam

Rṣiruvācha

1. Om triguṇā tāmasī devī sāttvikī yā tridhositā
Sā śarvā chaṇḍikā durgā bhadṛā bhagavatīryate
2. Yoganidrā hareruktā mahākālī tamoguṇā
Madhukaiṭabhanāśārtham yām tuṣṭāvāmbujāsanaḥ
3. Daśavaktrā daśabhujā daśapādāñjanaprabhā
Viśālayā rājamānā triśallochanamālayā
4. Sphuraddaśanadamṣṭrā sā bhīmarūpāpi bhūmipa
Rūpasaubhāgyakāntinām sā pratiṣṭhā mahāśriyaḥ
5. Khaḍgabāṇagadāśūlachakraśaṅkhabhuṣuṇḍibhṛt
Parigham kāmukam śīrṣam niśchyotadrudhiram dadhau
6. Eṣā sā vaiṣṇavī māyā mahākālī duratyayā
Ārādhitā vaśīkuryāt pūjākartuścharācharam
7. Sarvadevaśarīrebhyo yā"virbhūtāmitaprabhā
Triguṇā sā mahālakṣmīḥ sāksānmaḥiṣamardinī
8. Śvetānā nīlabhujā suśvetastanamaṇḍalā
Raktamadyā raktapādā nīlajaṅghorurunmadā
9. Suchitrajaghanā chitramālyāmbaravibhūṣaṇā
Chitrannulepanā kāntirūpasaubhāgyāśālinī
10. Aṣṭādaśabhujā pūjyā sā sahasrabhujā satī
Āyudhānyatra vakṣyante dakṣiṇādhaḥkarakramāt
11. Akṣamālā cha kamalam bāṇo'siḥ kuliśam gadā
Chakram triśūlam paraśuḥ śaṅkho ghaṇṭā cha pāśakaḥ
12. Śaktirdaṇḍāścharma chāpaḥ pānapātram kamaṇḍaluḥ
Alaṁkṛtabhujāmebhirāyudhaiḥ kamālāsanaḥ
13. Sarvadevamayīmīśam mahālakṣmīmimam nṛpa
Pūjayetsarvalokānam sa devānam prabhurbhavat
14. Gaurīdehātsamudbhūtā yā sattvaikaguṇāśrayā
Sāksātsarasvatī proktā śumbhāsuranibarhiṇī
15. Dadhau chāṣṭabhujā bāṇamusale śūlachakrabhṛt
Śaṅkham ghaṇṭām lāṅgalam cha kāmukam vasudhādhipa

16. Eṣā sampūjitā bhaktyā sarvajñatvaṃ prayachchhati
Niśumbhamathinī devī śumbhāsuranibarhiṇī
17. Ityuktāni svarūpāṇi mūrtīnāṃ tava pārthiva
Upāsanam jagannmātuḥ pṛthagāsāṃ niśāmaya
18. Mahālakṣmīryadā pūjyā mahākālī sarasvatī
Dakṣiṇottarayoh pūjye pṛsthato mithunatrayam
19. Virāñchiḥ svarayā madhye rudro gauryā cha dakṣiṇe
Vāme lakṣmyā hṛṣīkeśaḥ purato devatātrayam
20. Aṣṭādaśabhujā madhye vāme chāsyā daśānāḥ
Dakṣiṇe'ṣṭabhujā lakṣmīmahatīti samarchayet
21. Aṣṭādaśabhujā chaiṣā yadā pūjyā narādhipa
Daśānāḥ chāṣṭabhujā dakṣiṇottarayostadā
22. Kālamṛtyū cha sampūjyau sarvārīṣṭaprasāntaye
Yadā chāṣṭabhujā pūjyā śumbhāsuranibarhiṇī
23. Navāsyāḥ śaktayaḥ pūjyāstadā rudravīṇyakau
Namo devyā iti stotairmahālakṣmīm samarchayet
24. Avatāratrayārchāyāṃ stotramantrāstadāśrayāḥ
Aṣṭādaśabhujā chaiṣā pūjyā mahiṣamardinī
25. Mahālakṣmīmahākālī saiva proktā sarasvatī
Īśvarī puṇyapāpānāṃ sarvalokamaheśvarī
26. Mahiṣāntakarī yena pūjitā sa jagatprabhuḥ
Pūjayejjagatāṃ dhātrīm chaṇḍikāṃ bhaktavatsalām
27. Arghyādibhiraṃkārairgandhapuṣpaistathākṣataiḥ
Dhūpaidīpaiścha naivedyairnānābhakṣyasamanvitaiḥ
28. Rudhirāktena balinā māṃsena surayā nṛpa
(Balimāṃsādipūjeyam vipravarjyā mayeritā
Teṣāṃ kila surāmāṃsairnuktā pūjā nṛpa kvachit)
Praṇāmāchamaniyena chandanena sugandhinā
29. Sakarpūraiścha tāmbūlairbhaktibhāvasamanvitaiḥ
Vāmabhāge'grato devyāśchhinnaśīrṣam mahāsuram
30. Pūjyenmahīṣam yena prāptaṃ sāyujyamīśayā
Dakṣiṇe purataḥ siṃham samagram dharmamīśvaram
31. Vāhanam pūjayeddevyā dhṛtaṃ yena charācharam
Kuryāchcha stavanam dhīmāmstasyā ekāgramānasaḥ

32. Tataḥ kṛtāñjalirbhūtvā stuvīta charitairimaiḥ
Ekena vā madhyamena naikenetarayoriha
33. Charitārdham tu na japejjapañchhidramavāpnuyāt
Pradakṣiṇānamaskārān kṛtvā mūrdhni kṛtāñjaliḥ
34. Kṣamāpayejjagaddhātṛiṃ muhurmuhratandritaḥ
Pratiślokaṃ cha juhuyātpāyasaṃ tilasarpīṣā
35. Juhuyātstotramantraivā chaṇḍikāyai śubhaṃ haviḥ
Bhūyo nāmapadairdeviṃ pūjayetsusamāhitaḥ
36. Prayataḥ prāñjaliḥ prahvaḥ praṇamyāropya chātmani
Suchiraṃ bhāvayedīśāṃ chaṇḍikāṃ tanmayo bhavet
37. Evaṃ yaḥ pūjayedbhaktyā pratyahaṃ paramēśvarīm
Bhuktvā bhogān yathākāmaṃ devīsāyujyamāpnuyāt
38. Yo na pūjayate nityaṃ chaṇḍikāṃ bhaktavatsalām
Bhasmīkṛtyāsyā puṇyāni nirdahetparamēśvarī
39. Tasmātpūjaya bhūpāla sarvalokamaheśvarīm
Yathoktena vidhānena chaṇḍikāṃ sukhamāpsyasi

Iti vaikṛtikaṃ rahasyaṃ sampūrṇam



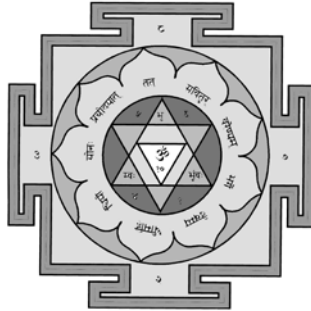
Atha Mūrtirahasyam

R̥ṣiruvācha

1. Om nandā bhagavatī nāma yā bhaviṣyati nandajā
Stutā sā pūjitā bhaktyā vaśikuryājjagattrayam
2. Kanakottamakāntiḥ sā sukāntikanakāmbārā
Devī kanakavarṇābhā kanakottamabhūṣaṇā
3. Kamalāṅkuśapāśābjairalaṅkṛtachaturbhujā
Indirā kamalā lakṣmīḥ sā śrī rukmāmbujāsanā
4. Yā raktadantikā nāma devī proktā mayānagha
Tasyāḥ svarūpaṃ vakṣyāmi śṛṇu sarvabhayaṅpaham
5. Raktāmbārā raktavarṇā raktasarvāṅgabhūṣaṇā
Raktāyudhā raktanetrā raktakeśātibhīṣaṇā
6. Raktatīkṣṇanakhā raktadaśanā raktadantikā
Patiṃ nārīvānuraktā devī bhaktaṃ bhajejjanam
7. Vasudheva viśālā sā sumeruyugalastanī
Dīrghau lambāvatisthūlau tāvatīva manoharau
8. Karkaśāvatikāntau tau sarvānandapayonidhī
Bhaktān sampāyayeddevī sarvakāmadughau stanau
9. Khaḍgaṃ pātraṃ cha musalaṃ lāṅgalaṃ cha bibharti sā
Ākhyātā raktachāmuṇḍā devī yogeśvarīti cha
10. Anayā vyāptamakhilaṃ jagatsthāvarajaṅgamam
Imāṃ yaḥ pūjayedbhaktyā sa vyāpnoti charācharam
11. (Bhuktṛvā bhogān yathākāmaṃ devīsāyujyamāpnuyāt)
Adhīte ya imaṃ nityaṃ raktadantyā vapuḥstavam
Taṃ sā parichareddevī patiṃ priyamivāṅganā
12. Śākambharī nīlavarṇā nīlotpalavilochanā
Gambhīranābhistrivalīvibhūṣitatanūdarī
13. Sukarkaśasamottuṅgavṛttapīnaghanastanī
Muṣṭiṃ śilīmukhāpūrṇaṃ kamalaṃ kamalālayā
14. Puṣpapallavamūlādīphalāḍhyaṃ śākasañchayam
Kāmyānantarasairyuktaṃ kṣuttṛṇmṛtyubhayaṅpaham
15. Kārmukaṃ cha sphuratkānti bibhratī parameśvarī
Śākambharī śatākṣī sā saiva durgā prakīrtitā

16. Viśokā duṣṭadamanī śamanī duriṭāpadām
Umā gaurī satī chaṇḍī kālīkā sā cha pārvatī
17. Śākambharīṃ stuvan dhyāyañjapan sampūjayannaman
Akṣayyamaśnute śīghramannapānāmṛtaṃ phalam
18. Bhīmāpi nīlavarṇā sā daṃṣṭrādaśanabhāsura
Viśālalochanā nārī vṛttapīnapayodharā
19. Chandrahāsaṃ cha ḍamaruṃ śiraḥ pātraṃ cha bibhratī
Ekavīrā kālārātriḥ saivoktā kāmādā stutā
20. Tejomaṇḍaladurdharṣā bhrāmarī chitrakāntibhṛt
Chitrānulepanā devī chitrābharaṇabhūṣitā
21. Chitrabhramarapāṇiḥ sā mahāmārīti gīyate
Ityetā mūrtayo devyā yāḥ khyātā vasudhādhipa
22. Jaganmātuśchaṇḍīkāyāḥ kīrtitāḥ kāmaddenavaḥ
Idaṃ rahasyaṃ paramaṃ na vāchyam kasyachittvayā
23. Vyākhyānaṃ divyamūrtīnāmabhiṣṭaphaladāyakam
Tasmāt sarvaprayatnena devīm japa nirantaram
24. Saptajanmārjitairghorairbrahmahatyāsamairapi
Pāṭhamātreṇa mantrāṇaṃ muchyate sarvakilbiṣaiḥ
25. Devyā dhyānaṃ mayā khyātaṃ guhyād guhyataraṃ mahat
Tasmāt sarvaprayatnena sarvakāmaphalapradam
(Eṭasyāstvaṃ prasādena sarvamānyo bhaviṣyasi
Sarvarūpamayī devī sarvaṃ devīmayam jagat
Ato'haṃ viśvarūpam tām namāmi paramēśvarīm)

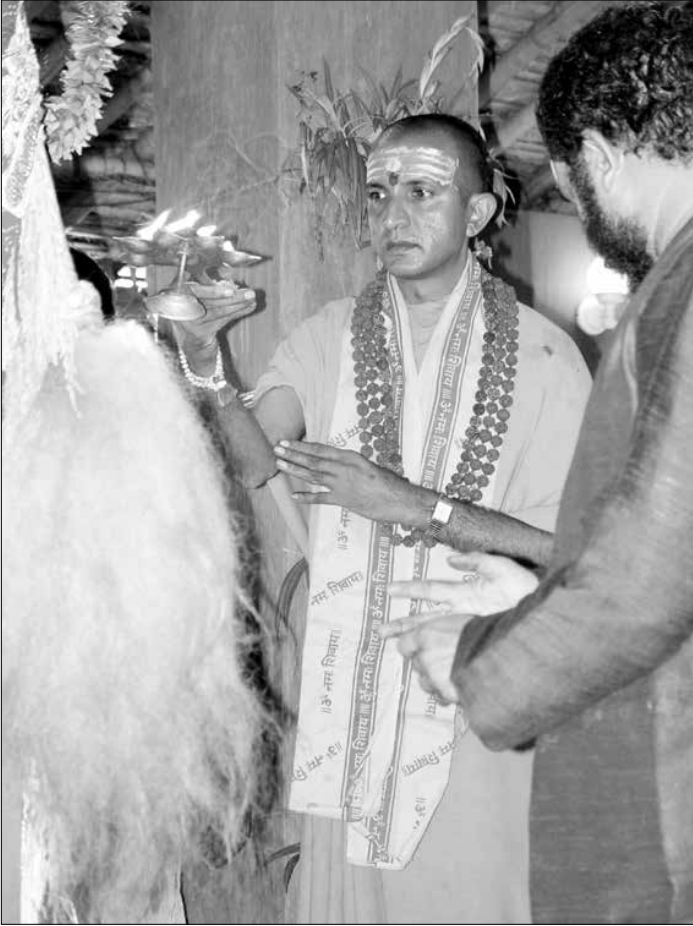
Iti mūrtirahasyaṃ sampūrṇam



Śrī Ambāji Kī Āratī

1. Jaya ambe gaurī maiyā jaya śyāmāgaurī
Tumako niśidina dhyāvata hari brahmā śiva rī
Jaya ambe gaurī
2. Mām̐ga sindūra virājata ṭīko mṛgamadako
Ujjvalase dou nainā, chandravadana nīko
Jaya ambe gaurī
3. Kanaka samāna kalevara raktāmbara rājai
Rakta-puṣpa gala mālā, kaṇṭhanapara sājai
Jaya ambe gaurī
4. Kehari vāhana rājata, khaḍga khapara dhārī
Sura-nara-muni-jana sevata, tinake dukhahārī
Jaya ambe gaurī
5. Kānana kuṇḍala śobhita, nāsāgre motī
Koṭika chandra divākara sama rājata jyotī
Jaya ambe gaurī
6. Śumbha niśumbha vidāre, mahiṣāsura-ghātī
Dhūmravilochana nainā niśidina madamātī
Jaya ambe gaurī
7. Chaṇḍa muṇḍa saṃhāre, śoṇitabīja hare
Madhu kaiṭabha dou māre, sura bhayahīna kare
Jaya ambe gaurī
8. Brahmāṇī, rudrāṇī tuma kamalārānī
Āgama-nigama-bakhānī, tuma śiva paṭarānī
Jaya ambe gaurī
9. Chaṃsaṭha yogini gāvata, ṇṭya karata bhairūṃ
Bājata tāla mṛdaṅgā au bājata ḍamarū
Jaya ambe gaurī
10. Tuma hī jaga kī mātā, tuma hī ho bharatā
Bhaktanakī dukha haratā sukha sampati karatā
Jaya ambe gaurī
11. Bhujā chāra ati śobhita, vara-mudrā dhārī
Manavāñchita phala pāvata, sevata nara-nārī
Jaya ambe gaurī

12. Kañchana thāla virājata agara kapura bātī
(Śrī) mālaketu meṃ rājata koṭiratana jyotī
Jaya ambe gaurī
13. (Śrī) ambejī kī āratī jo koi nara gāvai
Kahata śivānanda svāmī, sukha sampatī pāvai
Jaya ambe gaurī



Mantra Puṣpāñjali

Om gaṇānāṃ tvā gaṇapatigvaṃ havāmahe kaviṃ
kavīnāmupamaśravastamam. Jyeṣṭharājāṃ brahmaṇāṃ
brahmaṇaspata ā naḥ śṛṇvannūtibhissīda sādhanam. Om
haṃsa haṃsāya vidmahe paramahaṃsāya dhīmahi.
Tanno haṃsaḥ prachodayāt. Om namo hiraṇyabāhave
hiraṇyavarṇāya hiraṇyarūpāya hiraṇyapataye
ambikāpataye umāpataye paśupataye namo namaḥ.
Ṛtagvaṃ satyaṃ paraṃ brahma puruṣaṃ
kṛṣṇapiṅgalam. Ūrdhva retaṃ virūpākṣaṃ viśvarūpāya
vai namo namaḥ.
Om śāntiḥ śāntiḥ śāntiḥ

Om ambe'ambike'mbālike na mā nayati kaśchan.
Sasastyaśvakaḥ subhadrikāṃ kāmpīlavāsiniṃ.
Om rājādhirājāya prasahya sāhine namo vayaṃ
vaiśravaṇāya kurmahe.
Sa me kāmānkāmakāmāya mahyaṃ kāmeśvaro
vaiśravaṇo dadātu.
Kuverāya vaiśravaṇāyāmahārājāya na-
maḥ. Om svasti sāmrajyaṃ bhaujyaṃ
svārājyaṃ vairājyaṃ pārameṣṭhyaṃ rājyaṃ
mahārājyamādhipatyamayaṃ samantaparyāyai syāt
sārva bhaumassārvvāyuṣāntādāparārdhāt pṛthivyaishamu
draparyantāyā'ekarādīti tadapyeṣaślokobhigīto marutaḥ
pariveṣṭāromaruttasyāvasangrhe.
Avī kṣitasya kāmāpreviśvedevāḥ sabhāsada iti.
Om vviśvataśchakṣurutavvi śvatomukhovviśvatovvāhuru
tavviśvataspat.
Sambāhubhyāndhamatisampata
trairdyāvābhūmījanayandeva'eka.

Om gaṇānāṃ tvā gaṇapatigvaṃ havāmahe kaviṃ
kavīnāmupamaśravastamam. Jyeṣṭharājāṃ brahmaṇāṃ
brahmaṇaspata ā naḥ śṛṇvannūtibhissīda sādānam. Om
haṃsa haṃsāya vidmahe paramahaṃsāya dhīmahi.
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Ṛtagvaṃ satyaṃ paraṃ brahma puruṣaṃ
kṛṣṇapīṅgalam. Ūrdhva retaṃ virūpākṣaṃ viśvarūpāya
vai namo namaḥ.
Om śāntiḥ śāntiḥ śāntiḥ
Mantrapuṣpāñjaliṃ samarpayāmi

Pradakṣiṇā

Yāni kāni cha pāpāni jñātājñātakṛtāni cha
Tāni sarvāṇi naśyanti pradakṣiṇapade pade



Śrīdurgāmānasa-pūjā

1. Udyachchandanakuṅkumāruṇapayodhārābhīrāplāvitām
nānānarghyamaṇipravālaghaṭitām dattām gṛhāṇāmbike
Āmṛṣṭām surasundarībhirabhito hastāmbujairbhaktito
mātaḥ sundari bhaktakalpalatike śrīpādukāmādarāt
2. Devendrādibhirarchitam suragaṇairādāya siṃhāsanam
chañchatkāñchanasañchayābhīrachitam
chāruprabhābhāsvaram
Etachchampakaketakīparimalam tailam mahānirmalam
gandhodvartanamādareṇa taruṇīdattam gṛhāṇāmbike
3. Paśchāddevi gṛhāṇa śambhugṛhiṇī śrīsundari prāyaśo
gandhadavyasamūhanirbharataram dhātṛīphalam nirmalam
Tatkeśān parīśodhya kaṅkatikayā mandākinīśrotasi
snātvā projjvalagandhakam bhavatu he śrīsundari tvanmude
4. Surādhipatikāminīkarasarojanālīdhṛtām
sachandanasakuṅkumāgurubhareṇa vibhrajitām
Mahāparimalojjvalām sarasaśuddhakastūrikām
gṛhāṇa varadāyini tripurasundari śrīprade
5. Gandharvāmarakinnarapriyatamāsantānahastāmbuja-
prastāiradhriyamāṇamuttamataram kāśmīrajāpīñjaram
Mātarbhāsvarabhānumaṇḍalalasatkāntipradānojjvalam
chaitannirmalamātanotu vasanam śrīsundari tvanmudam
6. Svarṇākālpitakuṇḍale śrutiyuge hastāmbuje mudrikā
madhye sārasanā nitambaphalake mañjīramaṅghridvaye
Hāro vakṣasi kaṅkaṇau kvaṇaraṇatkārau karadvandvake
vinyastam mukuṭam śīrasyanudinam dattonmadam stūyatām
7. Grīvāyām dhṛtakāntikāntapaṭalam graiveyakam sundaram
sindūram vilasallālāṭaphalake saundaryamudrādharam
Rājatkajjalamujjvalotpaladalaśrīmochane lochane
taddivyausādhinirmitam rachayatu śrīśāmbhavi śrīprade
8. Amandataramandaronmathitadugdhasindhūdbhavam
nīśākarakaropamam tripurasundari śrīprade
Gṛhāṇa mukhamīkṣitam mukurabimbamāvidrumair-
vinirmitamaghachchhide ratikarāmbujasthāyinam

9. Kastūrīdravachandanāgurusudhādhārābhirāplāvitam
chañchachchampakapāṭalādisurabhidravyaīḥ sugandhīkṛtam
Devastṛīgaṇamastakasthitamahārātnādikumbhavrajai-
rambhaḥ śāmbhavi saṁbhrameṇa vimalam dattam
grhāṇāmbike
10. Kahlārotpalanāgakesarasarojākhyāvalīmālātī-
mallīkairavaketakādikusumai raktāśvamārādibhiḥ
Puṣpaimālyabhareṇa vai surabhiṇā nānārasastrotasā
tāmrambhojanivāsinīm bhagavatīm śrīchaṇḍikām pūjaye
11. Māmsīguggulachandanāgururajaḥkarpūraśaileyajair-
mādhvikaiḥ saha kuṅkumaiḥ surachitaiḥ sarpirbhirāmisṛitaiḥ
Saurabhyasthitimandire maṇimaye pātre bhavet prītaye
dhūpo'yaṁ surakāminīvirachitaḥ śrīchaṇḍike tvanmude
12. Ghṛtadravaparisphuradruchiraratnayaṣṭyānvito
mahātimiranāśanaḥ suranitambinīnirmिताḥ
Suvarṇachaṣakasthitaḥ saghanasāravartyānvita-
stava tripurasundari sphurati devi dīpo mude
13. Jātīsaubhanirbharam rūchikaram śālyodanam nirmalam
yuktam hiṅgumarīchajīrasurabhidravyaṇvitaivryañjanaiḥ
Pakvānnena sapāyasena madhunā dadhyājyasammiśritam
naivedyaṁ surakāminīvirachitaḥ śrīchaṇḍike tvanmude
14. Lavaṅgakalikojjvalam bahulanāgavallīdalam
sajātīphalakomalam saghanasārapūgīphalam
Sudhāmadhurimākulam rūchiraratnapātrasthitaṁ
grhāṇa mukhapaṅkaje sphuritamamba tāmbūlakam
15. Śaratprabhavachandramaḥ sphuritachandrikāsundaram
galatsurataṅgiṇīlalitamauktikāḍambaram
Grhāṇa navakāñchanaprabhavadanḍakhaṇḍojjvalam
mahātripurasundari prakāṣamātapatram mahat
16. Mātastvanmudamātanotu subhagastrībhiḥ sadā"ndolitam
śubhram chāmaramindukundasadrśam prasvedaduḥkhāpaham
Sadyo'gastyavasiṣṭhanāradaśukavyāsādivālmikibhiḥ
sve chitte kriyamāṇa eva kurutām śarmāṇi vedadhvaniḥ
17. Svargāṅgaṇe
veṇuṁḍaṅgaśaṅkhabherīninādaipuragīyamānā
Kolāhalairākalitā tavāstu vidyādharīnṛtyakalā sukhāya

18. Devi bhaktirasabhāvitavṛtte prīyatām yadi kuto'pi labhyate
Tatra laulyamapi satphalamekaṃ janmakotibhirapīha na
labhyam
19. Etaih ṣoḍaśabhiḥ padyairupachāropakalpitaih
Yaḥ parām devatām stauti sa teṣām phalamāpnuyāt

Devī-aparādha-kṣamāpana-stotram

1. Na mantraṃ no yantraṃ tadapi cha na jāne stutimaho
na chāhvānaṃ dhyānaṃ tadapi cha na jāne stutikathāḥ
Na jāne mudrāste tadapi cha na jāne vilapanam
param jāne mātastvadanusaraṇam kleśaharaṇam
2. Vidherajñānena draviṇaviraheṇālasatayā
vidheyāśakyatvāttava charaṇayoryā chyutirabhūt
Tadetat kṣantavyam janani sakaloddhāriṇi śive
kuputro jāyeta kvachidapi kumātā na bhavati
3. Pṛthivyām putrāste janani bahavaḥ santi saralāḥ
param teṣām madhye viralataralo'haṃ tava sutāḥ
Madīyo'yam tyāgaḥ samuchitamidaṃ no tava śive
kuputro jāyeta kvachidapi kumātā na bhavati
4. Jaganmātarmātastava charaṇasevā na rachitā
na vā dattaṃ devi draviṇamapi bhūyastava mayā
Tathāpi tvam snehaṃ mayi nirupamaṃ yatprakuruṣe
kuputro jāyeta kvachidapi kumātā na bhavati
5. Parityaktā devā vividhavidhasevākulatayā
mayā pañchāśīteradhikamapanīte tu vayasi
Idānīm chenmātastava yadi kṛpā nāpi bhavitā
nirālambo lambodaraajanani kaṃ yāmi śaraṇam
6. Śvapāko jalpāko bhavati madhupākopamagirā
nirātaṅko raṅko viharati chiram koṭikanakaiḥ
Tavāparṇe karṇe viśati manuvārṇe phalamidaṃ
janaḥ ko jānīte janani japanīyam japavidhau
7. Chitābhasmālepo garalamaśanaṃ dikpaṭadharo
jaṭadhārī kaṇṭhe bhujaapatihārī paśupatiḥ

- Kapālī bhūteśo bhajati jagadīśaikapadaviṃ
bhavāni tvatpāṇigrahaṇaparipāṭīphalamidam
8. Na mokṣasyākāṅkṣā bhavavibhavavāñchhāpi cha na me
na vijñānāpekṣā śaśimukhi sukhechchhāpi na punaḥ
Atastvāṃ saṃyāche janani jananaṃ yātu mama vai
mṛḍānī rudrāṇī śiva śiva bhavānīti japataḥ
9. Nārādhitāsi vidhinā vividhopachāraiḥ
kiṃ rukṣachintanaparairna kṛtaṃ vachobhiḥ
Śyāme tvameva yadi kiñchana mayyanāthe
dhatse kṛpāmuchitamamba paraṃ tavaiva
10. Āpatsu magnaḥ smaraṇaṃ tvadīyaṃ
karomi durge karuṇārṇaveśi
Naitachchhaṭhatvaṃ mama bhāvayethāḥ
kṣudhātṛṣārtā jananiṃ smaranti
11. Jagadamba vichitramatra kiṃ
paripūrṇā karuṇāsti chenmayi
Aparādhaparamparāparaṃ
na hi mātā samupekṣate sutam
12. Matsamaḥ pātakī nāsti pāpaghnī tvatsamā na hi
Evaṃ jñātvā mahādevi yathāyogyam tathā kuru

Iti śrīsaṅkarāchāryavirachitaṃ
devyaparādhakṣamāpanastotraṃ sampūrṇam



Siddhakuñjikāstotram

Śiva uvācha

1. Śṛṇu devi pravakṣyāmi kuñjikāstotramuttamam
Yena mantraprabhāveṇa chaṇḍījāpaḥ śubho bhavet
2. Na kavachaṃ nārgalāstotram kīlakaṃ na rahasyakam
Na sūktaṃ nāpi dhyānaṃ cha na nyāso na cha
vārchanam
3. Kuñjikāpāṭhamātreṇa durgāpāṭhaphalaṃ labhet
Ati guhyataraṃ devi devānāmapi durlabham
4. Gopanīyaṃ prayatnena svayoniriva pārvati
Māraṇaṃ mohanaṃ vaśyaṃ stambhanochchāṭanādikam
Pāṭhamātreṇa saṃsiddhyet kuñjikāstotramuttamam

Atha mantrah

Om aiṃ hrīṃ klīṃ chāmuṇḍāyai vichche
Om glaum hum klīṃ jūṃ saḥ
jvālaya jvālaya jvala jvala prajvala prajvala
aiṃ hrīṃ klīṃ chāmuṇḍāyai vichche jvala
haṃ saṃ laṃ kṣaṃ phaṭ svāhā
Iti mantrah

1. Namaste rudrarūpiṇyai namaste madhumardini
Namaḥ kaiṭabhahārīṇyai namaste mahiṣārdini
2. Namaste śumbhantryai cha niśumbhāsuraḡhātini
3. Jāgrataṃ hi mahādevi japaṃ siddhaṃ kuruṣva me
Aiñkāṛī sṛṣṭirūpāyai hrīñkāṛī pratipālīkā
4. Klīñkāṛī kāmarūpiṇyai bījarūpe namo'stu te
Chāmuṇḍā chaṇḍaghātī cha yaikāṛī varadāyini
5. Vichche chābhayadā nityaṃ namaste mantrarūpiṇi
6. Dhāṃ dhīṃ dhūṃ dhūrjateḥ patnī vāṃ vīṃ vūṃ
vāgadhīśvari
Krāṃ krīṃ krūṃ kālīkā devi sām śīṃ śūṃ me śubhaṃ kuru

7. Huṃ huṃ huṅkārarūpiṇyai jaṃ jaṃ jaṃ jambhanādinī
Bhrāṃ bhrīṃ bhrūṃ bhairavī bhadre bhavānyai te namo namaḥ
8. Aṃ kaṃ chaṃ ṭaṃ taṃ paṃ yaṃ śaṃ vīṃ duṃ aiṃ vīṃ haṃ kṣaṃ
Dhijāgraṃ dhijāgraṃ troṭaya troṭaya dīptaṃ kuru kuru svāhā
Pāṃ pīṃ pūṃ pārvatī pūrṇā khāṃ khīṃ khūṃ khecharī tathā
9. Sāṃ sīṃ sūṃ saptaśatī devyā mantrasiddhiṃ kuruṣva me
Idaṃ tu kuṅjikāstotraṃ mantrajāgartihetave
Abhakte naiva dātavyaṃ gopitaṃ rakṣa pārvati
Yastu kuṅjikayā devi hīnāṃ saptaśatīm paṭhet
Na tasya jāyate siddhiraraṇye rodanaṃ yathā

Iti śrīrudrayāmale gaurītantre
śivapārvatisamvāde kuṅjikāstotraṃ sampūrṇam



Kṣamā-prārthanā

1. Aparādhasahasrāṇi kriyante'harniśaṃ mayā
Dāso'yamiti māṃ matvā kṣamasva parameśvari
2. Āvāhanaṃ na jñāmi na jñāmi visarjanam
Pūjāṃ chaiva na jñāmi kṣamyatāṃ parameśvari
3. Mantrahīnaṃ kriyāhīnaṃ bhaktihīnaṃ sureśvari
Yatpūjitaṃ mayā devi paripūrṇaṃ tadastu me
4. Aparādhaśataṃ kṛtvā jagadambeti chochcharet
Yāṃ gatiṃ samavāpnoti na tāṃ brahmādayaḥ surāḥ
5. Sāparādho'smi śaraṇaṃ prāptastvāṃ jagadambike
Idānīmanukampyo'haṃ yatthechchhasi tathā kuru
6. Ajñānādvismṛterbhrāntyā yannyūnamadhikaṃ kṛtam
Tatsarvaṃ kṣamyatāṃ devi prasīda parameśvari
7. Kāmeśvari jaganmātaḥ sachchidānandavigrahe
Gṛhṇāṇrchāmimāṃ prītyā prasīda parameśvari
8. Guhyātiguhyagoptrī tvam gṛhṇāṇsmatkṛtaṃ japam
Siddhirbhavatu me devi tvatprasādātsureśvari

Śrī durgārpaṇamastu

Devīmayī

Tava cha kā kila na stutirambike!
sakalaśabdamayī kila te tanuḥ

Nikhilamūrtiṣu me bhavadanvayo
manasijāsu bahiḥprasarāsu cha

Iti vichintya śive! śamitāśive!
jagati jātamayatnavaśādidam

Stutijapārchanachintanavarjitā
na khalu kāchana kālakalāsti me

Śānti Pāṭh

Asato mā sadgamaya
Tamaso mā jyotirgamaya
Mṛtyormā'mṛtaṃ gamaya
Sarveṣāṃ svastirbhavatu
Sarveṣāṃ śāntirbhavatu
Sarveṣāṃ pūrṇaṃ bhavatu
Sarveṣāṃ maṅgalaṃ bhavatu
Lokāḥ samastāḥ sukhino bhavantu
Om tryambakaṃ yajāmahe sugandhiṃ puṣṭivardhanam
Urvārukamiva bandhanāt mṛtyormukṣīya māmṛtāt
Om śāntiḥ śāntiḥ śāntiḥ.



Devi





SATYANANDAYOGA
BIHARYOGA

The worship of Devi, the female energy principle, has been practised throughout the world from time immemorial, and is one of the most powerful means to obtain spiritual illumination. This book brings to light the different concepts and descriptions of Devi, as drawn from the teachings of Swami Sivananda Saraswati and Swami Satyananda Saraswati.

The tantric text of Durga Saptashati (in diacritic form) is included. This chant elucidates the major obstacles that one faces on the path of liberation, and offers praise and prayers to the Divine Mother in the form of Durga.



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